Muhammad

IN

World Scriptures

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VIDYARTHI

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful.

INTRODUCTION

THE Holy Qur'ān does not begin with the genealogy of the Holy Prophet *Muḥammad*, nor does it begin with the geology or creation of the heavens and the earth in a space of six days. A book of God as it is, it very appropriately begins with the name of God : "In the name of Allāh, the Beneficent, the Merciful." His attributes *Beneficent* and *Merciful* comprise the embodiment of His greatness and glory, and ascribe to Him the possession of all attributes of perfection. Through His beneficence evolved the creation of the heavens and the earth and through His mercy do our deeds flower into results. Thus we have, on the one hand, an expression of His perpetual generosity and sustenance and, on the other, an expression of His infinite and vigilant mercy and favour.

The first verse of the Holy Qur'ān tells us that the creator of this universe is a beneficent God, that He is not the revengeful Nemesis of the Greeks who holds man as a plaything in her hands. The Arabic word for *the Beneficent* is *al-Raḥmān* for which we have no word in the English language. It denotes that not only His love and mercy are unbounded, but that He blesses us with gifts of untold proportion both for and in spite of meritorious service on our

part. He has granted to all of His creation those indispensable provisions necessary for their existence, sustenance, growth and development: space, forces, time, atmosphere, earth, sun, water, law—to name a few—which comprise an inconceivably small proportion, all of which, however great or small, are still subservient to His will. We are obligated, therefore, to acquire knowledge of all things, be they in the heavens or on the earth. But in our search for knowledge, we should always be conscious of our Benefactor, to Whom we owe our efforts, to Whom we owe the results of our efforts, and to Whom we look for prototype.

In the Arabic language the proper name of God is Allāh for which again we find no English equivalent and we are forced to interpret it as God. But Allāh is the proper name of the Deity and is, at the same time, more definite in its application and more profound in its meaning than the term "God". God, in the English language is, more often than not, applied to other than the One Supreme Being, besides being continuously used in malevolent and abusive oaths. In *Webster's English Dictionary* we find: "God (god), the supreme Deity and self-existent Creator and Upholder of the universe; (god), a supernatural being conceived of as possessing powers or attributes; idol; a person or thing deified or honoured to excess; (slang) an occupant of a seat in the upper gallery of a theatre." Allāh, however, has from time immemorial been applied only to the Supreme Being, the possessor of all attributes of perfection; it has no

plural number and no feminine gender.[1]

The world-renowned late Agha Khan, when asked by a friend : "Is it true that the people in India believe you to be God ?" humorously replied : "The people of India worship cows and calves as gods ; it does not matter to them if they believe me to be God."

Saint Paul writes : "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many)."[2] And we also find reference in the Bible that there were stolen gods taken by Rachel.[3] The use of the word "god" in the Bible and in Christian lands is a proof that this term does not apply to the Supreme Being alone.

Allāh being the proper name of God, it should not be translated into any other language, futile as the attempt shall be, for we all know that proper names of cities and persons are not translated. Hence Muslims all over the world, regardless of their native languages, refer to the Supreme Being as Allāh, and begin all their affairs by uttering *Bismillāh* (in the name of Allāh we begin).

We have stated that there is no equivalent of Allāh in the English language nor in any other language of the world. Of course, different languages have different names for the Divine Being, but none of them connotes what the term *Allāh* does ; while they are general or descriptive of a particular expression of His nature, it is only the proper

1. Edward Lane, *Arabic-English Lexicon*, "Allah."
2. 1. Cor. 8. 5.
3. Gen. 31. 39.

name Allāh that entirely embodies descriptive names, i.e. He who possesses all attributes of perfection. We have in the Holy Qur'ān : "And Allāh's are all the excellent names."[1] Again, we have : "Allāh there is no god but He, His are the very best names."[2] We conclude, therefore, that the names of God in all other languages are merely expressions of particular attributes, and this the author intends to prove.

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1. The Qur'an, vii. 180.
2. Ibid., xx. 8.

1. ALLAH, THE ONLY PROPER NAME

GOD in Judaism, Christianity, Islam and other revealed religions is the Supreme Being: the First Cause, Self-Existent and All-Powerful.

There does not seem to have been a period of history when mankind did not believe in a supernatural Author and Ruler of the universe ; even the most savage nations have some idea of God or Supreme Being. There is no language or nation on the earth which is without the name of God.[1]

But it is surprising to find that, in the history of religion, the Holy Qur'ān clearly accepts the universality of Divine revelation. For example God said to Adam :

فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Verily there will come a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve."[2]

Again, He said :

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

"Mankind is a single nation. So Allāh raised prophets as bearers of good news and as warners."[3]

1. James Hasting (Ed.), *Encyclopaedia of Religion and Ethics*, Vol. VI, Art. "Names of God."

2. The Qur'an, ii. 38.

3. Ibid., ii. 213.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And certainly We raised in every nation a messenger, saying: Serve Allāh (the only True God) and shun false gods."[1]

إِنَّا أَرْسَلْنٰكَ بِالْحَقِّ بَشِيرًا وَّنَذِيرًا ۚ وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

"Surely We have sent thee (O Muhammad) with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them."[2]

ذٰلِكَ أَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّأَهْلُهَا غٰفِلُونَ

"This is because thy Lord would not destroy towns unjustly while their people are negligent."[3]

That prophets were raised among every nation has been told repeatedly in the Qur'ān. This great truth remained hidden for thousands of years from the wisest men of the world; it dawned upon the mind of an unlettered Arab who did not even know what nations then existed and what scriptures they possessed. This undoubtedly is the basic doctrine of Divine message to the whole of mankind. The Qur'ān has a simple argument for it:

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۚ فَإِذَا جَآءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ

"And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged."[4]

1. The Qur'an, xvi. 36.
2. Ibid., xxxv. 24.
3. Ibid., vi. 131.
4. Ibid., x. 47.

لكل جعلنا منكم شرعة ومنهاجا

"For everyone of you We appointed a law and a way."[1]

The appointment of a law and a way for everyone refers to the giving of different laws to different nations in accordance with their requirements, the revelation of the Qur'ān finally fulfilling the requirements of all nations and all ages. Psychologically, the human mind is also a unity. According to Islam, all the worlds are linked by one law or by one creative will, because the Creator is one. It can be absolutely realised that there is one God Who is the Creator and Author of all existence, Who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each a sphere or capacity and within that capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. According to the Qur'ān, death does not bring the life of man to an end ; it only opens the door to a higher form of life. The law of requital of good and evil is a comprehensive one :

فمن يعمل مثقال ذرة خيرا يره ۝ ومن يعمل مثقال ذرة شرا يره

"He who has done an atom's weight of good shall see it. And he who has done an atom's weight of evil shall see it."[2]

1. The Qur'an, v. 48.
2. Ibid. xlic. 7-8.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ
وَكَفٰى بِنَا حٰسِبِينَ

"And We will set up a just balance on the day of resurrection; so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, We will bring it; and suffi-cient are We to take account."[1]

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولٰٓئِكَ الَّذِينَ خَسِرُوٓا
أَنْفُسَهُمْ بِمَا كَانُوا بِاٰيٰتِنَا يَظْلِمُونَ

"And the measuring out on that day will be just; then as for those whose measure of good deed is heavy, they shall be successful. And for those whose measure of good deeds is light, these it is that have made their souls suffer loss."[2]

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيرَةً وَّلَا كَبِيرَةً إِلَّآ أَحْصٰهَا

"And the book shall be placed, then thou will see the guilty fearing from what is in it; and they with say: Ah! woe to us! What a book is this! It omits not a small one nor a great one, but numbers them all."[3]

All these passages, and many others, establish that every human soul will be judged according to the Book revealed to the messenger of God sent to his nation. Therefore it is said:

1. The Qur'an, xxi. 47.
2. Ibid., vii. 8-9.
3. Ibid., xviii. 49.

يٰمَعْشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ اٰيٰتِي وَيُنْذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ قَالُوا شَهِدْنَا عَلٰى
أَنْفُسِنَا وَغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَشَهِدُوا عَلٰٓى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كٰفِرِينَ

"O community of Jinn and men, did there not come to you messengers from among you, relating to you My messages and warning you of the meeting of this day of yours. They will say : We bear witness against ourselves. And this world's life deceived them and they will bear witness against themselves that they were disbelievers."[1]

كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝ قَالُوا بَلٰى قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ
شَيْءٍ ۚ إِنْ أَنْتُمْ إِلَّا فِي ضَلٰلٍ كَبِيرٍ ۝ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيٓ أَصْحٰبِ السَّعِيرِ ۝ فَاعْتَرَفُوا بِذَنْۢبِهِمْ ۚ
فَسُحْقًا لِّأَصْحٰبِ السَّعِيرِ

"Whenever a host is flung therein the wardens thereof ask them : Came there unto you no warner ? They say : Yes, verily, a warner came unto us ; but we denied and said : Allah hath naught revealed ; ye are in naught but a great error. And they say : Had we been wont to listen or have sense, we had not been among the dwellers in the flames. So they acknowledge their sins ; but far removed (from mercy) are the dewellers in the flames."[2]

Again, it is said :

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللّٰهَ سَرِيعُ الْحِسَابِ

"This day every soul shall be rewarded for what it has earned. No injustice this day ! Surely Allāh is Swift in Reckoning."[3]

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1. The Qur'an, vi. 131.
2. Ibid., lxvii. 8-10.
3. Ibid., xl. 17.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ

"And for all there will be ranks according to what they did. Thy Lord is not unaware of what they do."[1]

Messengers and prophets were raised not only among the Israelites but among all the nations of the world. Job and Luqmān were not Israelites. And it is plainly said :

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ

"And certainly We sent messengers before thee : there are some of them that We have mentioned to thee and there are others which We have not mentioned to thee."[2]

Professor F. Max Muller, a great authority on religion, writes :

"Religion is not a new invention. It is, if not as old as the world, at least as old as the world we know. There never was a false God nor was there ever a false religion, unless you call a child a false man. All religions, so far as I know them, had the same purpose. All were links in a chain which connects heaven and earth, and which held, and always was held, by one and the same hand."[3]

It will be useful if we now study the concepts of God of different nations of the world.

1. The Qur'an, vi. 133.

2. Ibid., xl. 78.

3. F. Max Muller's *Hibbert Lectures*, p. 4. And a letter to Rev. M. K. Schermerhorn, 1883.

(1) The Abipones,[1] a savage tribe of South America. Their chief deity is *Aharaigichi* or *Keebet*. "He gave us valour and Spaniards riches."

(2) The Abor,[2] Abor Miri, a people of the northern frontier of Assam. They acknowledge and adore one supreme being, *Jam*, as the father of all, who will judge all men.

(3) The aborigines[3] of South Australia have *Atnatu* as their God. It means one without anus, or without flaw. The god who eats and drinks should have anus. The Qur'ān says :

قُلْ أَغَيْرَ اللّٰهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ

"Say : Shall I take for a protector other than Allāh, the originator of the heavens and the earth, and He feeds and is not fed ?"[4]

These aborigines also declare that *Atnatu* is prior to Beginning. He appeared in the sky in a far remote past. He made Himself and gave Himself His name. He is very great, Whose law tribes are obeying. He established the rule that tribes at fishing ground should keep peace. His name also means "The Great."

(4) Some aborigines[5] of South Australia say that they believe in *Baiami*. It means maker and father of all.

(5) The Abyssinians,[6] a Hamite race, adore *Waq*,

1. Hastings' *Encyclopaedia of Religion and Ethics*, Vol.I p. 29.
2. Ibid., p. 33.
3. Ibid., Vol. II, p. 246. They circumcise with stone knife, Ibid., Vol. 1. p. 298,
4. The Qur'an, vi. 14.
5. Hastings' op. cit., Vol. II, p. 246.
6. Ibid., Vol. I, p. 56.

pronounced *Waquo*. Originally, it means Heaven (or one who is in heaven). They say there is only one God Who is omnipresent, or everywhere.

(6) The Aegeans,[1] people of the coast isles of the Aegean Sea, say that they believe in *Rhea*, which means the spirit of Nature.

(7) The African Negroes.[2] They say that they have been taught His name *God*. In their language *godin* is goddess and *godji* is a little tin god.

(8) The Agaos,[3] high Cushite of East Africa, say their chief god is *Deban* or *Jar*. It means sky or heaven.

(9) The Ahoms,[4] who belong to the Tai family, extending from the gulf of Siam to Assam, say that they believe in *Phu-Ra-Ta Ra*. It means God, the Creator.

(10) The Akra[5] (an African tribe). They say that they believe in *Jongama*, meaning the highest God.

(11) The Akwapin[6] (Africans) believe in *Jank Kupong;* it denotes God.

(12) The Ainus[7] is an historic race sometimes inhabiting Siberia to Japan. Their God is *Kamui*. They were originally monotheists. *Kamui* means heaven and above. It has no plural number.

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1. Hastings' op. cit., Vol. I, p. 147.
2. Dr. Bosman Merwi, *African Languages* ; H. J. Ter Blauche, *Nowe Woode Book*.
3. Hastings, op. cit., Vol. VI, p. 488.
4. Ibid., Vol. I, p. 236.
5. F. Max Mullar's *Hibbert Lectures*, No. 2.
6. Ibid.
7. When speaking of God of gods, the Ainus gave Him the name of *Pase Kamui*. All the rest are termed *Yai yan kamui*. Hastings, op. cit., Vol. II, p. 240.

(13) The Aiyanar[1] of South India worship *Hari Hara* or *Vishnushiva*, a Dravidian god recognised by the Aryans.

(14) The Alakh Namis[2] of Northern India worship *Alakh Nam*, or the unseeable God.

(15) The Albanians[3] of the Balkan peninsula call their God *Hyjni*, which means celestial God.

(16) The Aleuts[4] (of Aleutian Islands, Alaska) worship *Kuga*. It means the spirit who has power to create.

(17) The Algoquins,[5] a well-known Algic race of North America, say that they believe in *Kuloskap* or *Kuloskabe*. It means the god, liar and deceiver, not because he deceives or injures man but because he leads his enemies astray. He is creator and friend of man, named animals and discovered that man was the lord of all.

(18) The Andamans,[6] though naked pigmy savages and totally uncivilised, say that *Puluga*, their chief deity, is the cause of all things, and sins are displeasing to Him. He taught His teachings to Tomo, the first teacher.

(19) The Annamese[7] of Burma call their God *Doc-Cuoc*, i.e. one-footed God. They praise his merits thus : "The one-footed spirit has only one eye and only one foot, but he is swift as lightening and sees

1. Hastings, op. cit., Vo.. I, p. 257.
2. Ibid., p. 276.
3. Prof. Norbert Joke, *Albanian Dictionary*, Rome ; Stuart E. Man, *Albanian Dictionary*, Cambridge.
4. Hastings, op. cit., Vol. I, p. 305.
5. Ibid., p. 320.
6. Ibid., p. 468.
7. Ibid., p. 539.

all that happens in the world."

(20) The Arabs[1] call their highest god as Allāh. He comprises all the attributes of perfection. It is said in the Qurān :

"All the most beautiful names are of Allah."[2]

He is the being Who exists necessarily by Himself. The word *Allāh* is not applied to any being except the True God. They never gave this name to an idol or an honoured person. It has no faminine gender, nor a plural number. It is not derived from any root. There is no equivalent for this word in any language of the world. It is a challenge from the All-Knowing Allāh :

"(O man !) knowest thou one that can be named along with Him."[3]

(21) The Arawak tribes of Brazil worship *Jurupari* or *Juruprai*.[4] It means : issued from the mouth of a river. He was born from a virgin who possessed no sex. This river is the river of shoreless time.

(22) *Tando* is the god of the Ashantis (Negroes of East Africa).[5] He is hostile to *Bobowissi*, because the people of Ashanti were at war with the worshippers of *Bobowissi*.

(23) The Armenians'[6] chief deity is *Aramazd*. He is

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1. The *Al* is inseparable from *Allah*. *Al* is a different word. Edward William Lane, *Arabic-English Lexicon*.
2. The Qur'an, vii. 130. lix. 24.
3. Ibid., xix. 65.
4. Hastings, op. cit., Vol. II, p. 835.
5. Ibid., Vol. ix, p. 277.
6. Ibid., Vol. I, p. 795.

the father of the gods, the maker of the heavens and the earth.

(24) The Assyrians[1] (or Assyrio-Babylonian religion) adore *Baal* or *Bel*. It was considered the chief deity. It means owner or possessor. It was also worshipped by Israelites. Says the Bible : "As their father have forgotten my name for Baal."[2]

(25) The Babylonians[3] serve the God *Anu*, i.e. the God of heaven. It is the Sumerian god.

(26) The Bulgarians[4] worship *Bora*. It has many forms, plural and feminine. It means the chief object of worship.

(27) The Bantu,[5] an African tribe, name their God *Ambe* or *Nyambe*. It means God.

(28) The Basques,[6] an ancient people of Spain, worshipped *Goiko, Jaun-Goiko*. *Jaun* means lord and *goiko* means height, i.e. master of the height. It applied to men as well as to god. They have their own language, distinct from the Spainish. Some say, *goiko* means moon ; *jaun-goiko*=lord of the moon.

(29) The Buddhists of Burma[7] worship *Nat* and they believe him to be a supernatural being.

(30) The Buddhists of Nepal[8] serve *Adi Buddha*.

1. W. Muss Arnolt, *Concise Dictionary of Assyrian Language*, Berlin.
2. Jeremiah, 23 : 27.
3. Hastings, op. cit., Vol. II, p. 310.
4. Constantine Stephan Nova, *Balgarians Dictionary*, Sofia.
5. Sir Henry H. Johnson, *Bantu and Semi-Bantu Languages*, Oxford.
6. Hastings, op. cit., Vol. II, p. 436.
7. Ibid., Vol. III, p. 22.
8. Ibid., Vol. I, p. 94.

They are a unitarian and theistic people. *Adi Buddah* means Buddha from the beginning. They believe that He exists by Himself and is called *Svayambhu* or *Svayambhu Lok Nath* or self-existing protector of the world. They believe Him to be pure light. He is worshipped in His temple at Khatmandu

(31) Some sects of the Buddhists[1] worship *Avlochit Eshvra*. There are different interpretations of Avlochit Eshvra. The Tibetans take it to mean the Lord Who looks both at the Buddha and at the creatures with compassion.

(32) The Buraits, a branch of Eastern Mongols, called their God *Tenqri* (*Tenga* means heaven, one who lives in heaven).[2]

(33) Among the Burus[3] (Negroes) the highest God is called *Opp-qeba-snulat*, the lord creator of man. His messenger in very old time was *Nabiata*. (The messengers of God who descend to earth are prevalent among all Indonesians).

(34) The Canaanites[4] say their God is *El*. In Hebrew it means power. Their other chief deity was *Ado*, from which the Israelites took *Adonai* as a substitute for Jehovah.

(35) The Caribs[5] South America worship *Tamu*. It means grandfather or old deity of the sky.

(36) The Chald eans'[6] God is *Illa* or *Ila* a very old

1. Sarat Chandra, *Dictionary*, p. 806.

2. There are two heavens; for physical heaven, they use *Octogol*. Hastings, Vol. III, p. 2.

3. Ibid., Vol. VII. p. 248.

4. Ibid., Vol. III, p. 178.

5. Ibid., Vol. II, p. 836.

6. Dr. Julius Furest, *Hebrew and Chaldee Lexicon*, London.

Semitic name of God. It means the highest.

(37) The Chibchas,[1] of Peru (South America), name their God *Chimizapagua*. It means the supreme creator. Their prophet's name is Bachia, who taught all they know.

(38) The people of Chile[2] (America) invoke their God *Pillan*. It denotes the soul of the supreme essence.

(39) The Chinese God is *Shang-Te*[3] (*Shinkwe* or *Shinke* is plural). The ancient books express a sort of supreme being by *Shang-te*. Genii of particular places are also expressed by *s̲hin* as *ho s̲hin*=god of river, *s̲han s̲hin*=god of the hill. But they say: All these are inferior to *Teen* (heaven or above), sovereign. They say: "It is not lawful to use the name *Shang-Te* lightly; therefore, we name Him by His residence, i.e. heaven."

(40) The Confucians (China),[4] though considered polytheists, believe *Shen* to be the chief God, living in heaven. He rules and controls all spectres and their actions; no spirit can harm men without authority from Him or His silent consent.

(41) The Coptics of Africa call their God *Notte*,[5] used as singular and plural and feminine and masculine.

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1. Hastings, op. cit., Vol. III, p. 515.
2. Ibid., p. 547.
3. Hubert Gilee, *Chinese-English Dictionary*, London; Hastings, op. cit., Vol. III, p. 550.
4. Hastings, op. cit., Vol. IV, p. 13.
5. W. E. Crum, *A Coptic-English Dictionary*, Oxford.

(42) In the Cornish language of the Celts,[1] inhabitants of Northern and Western Europe, God is called *Dew, Deu, Du, Dhew* or *Thew,* all these being different pronunciations. Its plural is *Dewow* ; *Dues* is goddess.

(43) The Cretans, the people of Crete in the Mediterranean Sea, invoke *Theos* (heaven) as in Greek.[2]

(44) In the Danish, the language of the Danes of Denmark, God is pronounced *Gud* as in the Norwegian[3] ; *Gudder* is plural, i.e. gods ; *gudverden* means world of the gods ; *gudinne* and *gydji* are for goddess.

(45) The Denes, North Mexican tribes,[4] are a most important aboriginal group. Their chief God is *Yuttoere Soetit Sa.* It means He Who sits on the zenith. He is creator as well as ruler of the universe.

(46) The Dinca is an independent tribe of Africa,[5] 300 miles away from Khartum. They are a deeply religious people and worship a high God whose name is *Dengdit,* literally meaning great rain, Who is above or in the above. He sends rain. He created the world.

(47) The chief deity of the Dutch of Holland is *God, Godheid* ; *Godin* is feminine and *goden* is plural.[6]

(48) The Ediyans of Fernando Po call their Supreme Being *Rupi.*[7]

1. W. P. Fred and B. Jagu *Cornish-English Dictionary,* London.
2. See Greek name of God 'Theos'.
3. Oslo Gyldagal Norsk, *Norwegian-Engelsk Dictionary,* Forlog.
4. Hastings, op. cit., Vol. IV, p. 639.
5. Ibid., p. 707.
6. I. M. Calisch, *Engelsch-Netherlandsch Dictionary,* Cassell & Co., London.
7. F. Max Muller, *Hibbert Lectures,* Lecture No. 2.

(49) The ancient Egyptians called their God *Nether*, pronounced *Neter*.[1] It denotes God or god. *Netrit* is goddess. *Neter* also means youthful god. "You may say : Every moment He is in a state of Glory."[2]

(50) The Egyptian Hieroglyphic name of God[3] is *Khem* (He whose name is unknown ; compare it with Vedic Deity *Ka* deva, or who ?). *Ka* is the god of chapter 10, section 12, of the Rig Veda. The whole section is ascribed in the name of Ka deva, or the "unknown god." The Pharaoh of Egypt was called *Khem* because his name was ineffable. Some say it means "the life-force of his subject." And Pharaoh's *Khem* or *Ka* was personified and worshipped as a god.

(51) The Eiki (an aboriginal tribe) named their god *Tongaloa* ; it means lord.[4]

(52) In English the Deity is *God*; plural *gods*; feminine *goddess*. It will be discussed separately.[5]

(53) The Eskimos (it means eaters of raw flesh). Their main habitat is the Arctic coast of America. They speak an agglutinative language. In their language the name of God is *Torna-garsuk*. *Torna* means spirit and *garsuk* means great, i.e. the great spirit.[6]

(54) The Estonians. Their god is *Jumal* (lord) ; *Jumalanna* is goddess.[7]

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1. Sir F. A. Wallice Budge, *Hieroglyphic Dictionary*, London, p. 401.
2. The Qur'an, lv. 2.
3. Frankfert, *Literature of the Ancient Egyptians*, pp. 60, 68, 69, 77.
4. Hastings, op. cit., Vol. XII, p. 376.
5. God, probably Indo-European root *hui*, i.e. to call out, to invoke. *Websters' New Word Dictionary*, American Ed.
6. Schults, *Dictionary of the West Greenland Eskimos*, Copenhagen ; Arthur Thibert *Eskimo Language Dictionary*, University of Ottawa.
7. J. Silvet Tartu. *Estonian Dictionary*.

(55) The Fijians (people of Fiji islands of South Pacific) name their god *Kalou-vu* (any super being); originally implies wonder or esteem.[1]

(56) The Fijians[2] of Rakiraki say God's name is *Ndengei*, pronounced *Dengi*. It is a highly honoured god; the term means the creator of mankind. They say *Ndengei* is the true God and, if Jehovah is also the true God, then Jehovah of the Bible is another name of Ndengei. So believe the aborigines of Fiji islands.

(57) The Finns (of Finland) call their God *Jumala*;[3] *Jumaltar* or *Jumalatan* is goddess; *Jumalainen* denotes heavenly beauty.

(58) The French call their God *Dieu*. It means god or idol; *deese*=goddess.[4]

(59) In Formosa,[5] the people adore their god *Tamagisangak*. His wife is *Tekarpada*. It is said that thunder is heard when she scolds her husband for sending sufficient rain on earth, which, however, he immediately does on hearing her voice. God is supposed to beautify men. Both (husband and wife) are worshipped by devotees most zealously.

(60) In Gallic[6] (the language of Scotland, Ireland

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1. Hastings, op, cit., Vol. VI, p. 14.

2. Ibid.

3. Auni Toumi Koske and Anna Sloor, *Finnish-English Dictionary*, Helsinki ; Helsngissa Anowuolle's *Finish-English Dictionary*, 1945.

4. Jules Guiraud, *Anglais-Francais*, Paris.

5. Hastings, op. cit., Vol. VI, p. 84, "Formosa."

6. *Etimologic Chworte buch*, Deutschen Sparche, Parpinloche Librarie Larousse, Paris, Malcom Malinnan, D. D, *Gaelic Dictionary*,; Edinburgh Liorish Juan T. Kelley, Gaelic *Dictionary*.

and France), the name of God is *Dia*, pronounced *Jia* ; plural is *Dee* ; *ben jee* is goddess. *Jeejallu* means idol ; *jeeman* is moon-god.

(61) The German name of God is *Gott ; der gott* is idol ; *gotten*=goddess.[1]

(62) The Gold Coast (East Africa) Negro tribes. In their language the name of God is *Bobowissi*. They think He appointed all local gods, has control over all elements and all things.[2]

(63) The Greek name of God is *Theos;*[3] *to theon* means by the help of god.

(64) The Quiche Indians of Guatemala have a book named *Popol Vuh.*[4] It means the book of bark (written on the bark of a tree). In it the creation of the world is narrated first. God's name is *Hurakan*. It means the one-legged god. He is not two-legged like man. He is the creator of all.

(65) The Hausa[5] (Northern Nigeria, Africa) say : "*Allāh* is the name of our God." But in their language *alloli* is plural of *illah*, which are heathen gods.

(66) The Hawaiians[6] (of Hawaii in the Pacific Ocean, near America) serve *Akua*. It means chief god.

(67) In Hebrew, the language of the Jews (also called Israelites *Yehovah* or *Yahveh* is God's name. A

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1. Karl Bruel, *Cassell's New Dictionary of German-English*, Funk Wagnatts Co., New York.

2. Hastings, op. cit., Vol. IX, p. 277.

3. S.O. Woodhouse, *English-Greek Dictionary*, George Routledge, London, 1932.

4. Hastings, op. cit., Vol. X, p. 115.

5. Harle Henry Robinson, D. D., *Dictionary of African Languages*, Cambridge.

6. Henry P. Judd, *Hawaii* Language, *Dictionary*, Honolulu, U.S.A.

comprehensive discussion will follow on it.

(68) The Hindus are an ancient people of India. In Bengal they call God *Hari*, or Forgiver. In other provinces, they prefer to adore *Rama* (the joyful). The highest name according to the scriptures is *Om*. The origin of this word is uncertain. It has been traced to a pronominal base *Av*, but then it should be *Avm*, not *Om*. However, *Av* means to protect; hence *Om* means protector or guardian. I will discuss this name later on.[1]

(69) The Hungarian[2] name for God is *Isten*; *instenin* means "dear me"; *istenno* is goddess.

(70) The Icelanders[3] say *Godd* and *Gud*. *Gydje* is goddess. *Godmogan* are deities. *Godd* is pronounced *gwud*.

(71) The Incas of Peru[4] (South America) call God *Viracocha*. It means dweller in space. They say He is the supreme creator.

(72) The Indonesians (different tribes). One of them, Moluccas, believe in their God *Upu-lero*, the creator and chief god.[5]

(73) The Irish name for God is *Dia*. It means heaven or one who lives in heaven. It is a Latin name; plural is *Dee*, or *Deite*.

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1. See under the "mystic syllables" a talk over it.

2. Arthur P. Yoland, *Hungarian Dictionary*, Budapest; L. Orszag, *Hungarian Dictionary;* L. Orozagh's *Dictionary*, Budapest.

3. G.J. Zoega, *Insk-Islenzk Ordabok*.

4. Hastings, op. cit., Vol. I, p. 470. *Inca* means 'people of sun',

5. Ibid., Vol. VII, p. 248.

6. Tomas Dee Bhaldraithe, *Irish Dictionary*, Dublin ; Rev, Patrick Dinneen, *Irish Dictionary*, Dublin.

(74) The Italian name for God is *Dio* (heaven); *dia* is goddess.[1]

(75) The Japanese call God *Kami*. It means above, or heaven; *Kami gee* is god-tree, *Kami* denotes also honorific rulers and spirits.[2]

(76) The Javanese. Some of them believe in their God *Dangyang*. It means supernatural power.[3]

(77) The Kols (a Dravidian tribe of India). They have no priests or idols. They have no idea of heaven, hell or sin, but they acknowledge the existence of God whom they style *Ko*, a realistic title. They erected to His honour a temple which they called *Koil* or God's house. *Ko* is the same *Ka deva* copied by the Aryans.[4]

(78) The Koreans. They have *God*; but *goda* is goddess.[5]

(79) Langi Tongan is a group of islands in the Western Pacific, lying to the north of New Zealand; *Tongan*= friendly islands. There are two groups of people inhabiting these islands. One group believes in *Tonga-Loa*. It means elder.[6]

(80) The other group worships *Ma ui*, pronounced Mowy. It denotes father.[7]

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1. Enn Kel, *English-Italian Dictionary*, Paris.

2. Ernest Mason Satow, *English-Japanese Dictionary*, Tokyo; Tekenobha Kenkusha, *New Japanese-English Dictionary*, Harvard University.

3. Hastings, op. cit., Vol. VII, p. 248.

4. Ibid., Vol. V, p. 1, 'Dravidians.'

5. Hayangki J. Lewn, A. Litt, *Korian-English Dictionary*.

6. Hastings, op. cit., Vol. XII, p. 379. They practise circumcision for spiritual purity (pp. 375-80).

7. Hastings, op. cit., Vol. XII, p. 376.

(81) The Latin refers to the people and language of Latium. They say that, until the seventeenth century, this language was practically the universal language of learning and diplomacy throughout Western Europe. Many languages developed from it. In this language the name of God is *Deus*. It means heaven; *di* is its plural form, i.e. gods. It has been used frequently in ancient literature. The root of *Deus*, they say, is in Sanskrit *Di* or *div*, to gleam.[1]

(82) The Lingayat, the people of South India. They believe in one god *Shiva*, a creative and destructive force.[2]

(83) The Lithunians, the people of Lithunia, a Teutonic race. The name of their god is *Dievas*; *dievi* is goddess.[3]

(84) Madagascar, an island in the Indian Ocean on the east coast of Africa. People here adore *Zanahary*. It means the creator of all things. They believe in one God.[4]

(85) In the Malay language God is called *Tuhan*. It means master or lord.[5]

(86) The Mandaeans,[6] a Parsi sect still extant in Western Persia and Southern Babylonia, have their

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1. Harper's *Latin Dictionary* founded on the translation of S,A. Andrews *Friends Latin-German Dictionary*, New York; William Smith, LL.D., *English-Latin Dictionary*, New York.

2. Hastings, op. cit., Vol. VIII, p. 69, "Lingayat".

3. Lubha, *Lithunian-English Dictionary*, Chicago, 1945.

4 Hastings, op. cit , Vol. VIII, p. 230.

5. Edward Tregear, *Maori-Polynesian Compara:ive Dictionary*, Lyon and Blair, Lambton Quay.

6. Hastings, op. cit.,Vol. IV, p. 384.

own language, religion and sacred literature. They are a branch of the Semitic stock. Their moral code says, "I say unto you all who give heed to the name of God; in your standing, in your going, coming, eating, drinking, resting, lying, in all doings, name and glorify the name of the lofty king of light" (R. 13-26). Their God is *Alaha* (not Allāh). According to al-Mas'udi, these are Sabians, mentioned in the Qur'ān (ii. 62), They turn their faces in prayer to the North or to the Pole Star.

(87) The Masais[1] are a Negro tribe of East Equitorial Africa. They are black Negroes but they believe in a far-reaching Divine power emanating from the sky, high above the earth. They pray to Him with real earnestness. His name is *En-Ai*. It means the black benign God of rain who takes a real, though far off, interest in humanity.

(88) The Melanesians[2] (of South Pacific Ocean near Fiji Isles) believe that their life and actions are carried on in the presence and influence of *Mana*, a power superior to that of living men.

(89) The Mikers[3] (a Tibeto-Burman race of Assam,) name their God *Arnan*, divine being, mighty and terrible.

(90) The Mongols[4] name their God *Khormosda*. They have in their language *Jarlik* and other names for idols and false gods.

1. Hastings, op. cit., Vol. VIII, p. 481.
2. Ibid., p. 530.
3. Max Mullers' lectures on *The Origin and Growth of Religion*, London.
4. Folke Boherg, *Mongolian-English Dictionary*, Copenhegen.

(91) The Mordvins[1] (a Finno-Ugrain race) have two tribes, Erza and the Moksha. In the Erza the deity of the sky is called *Vere-Pas*; i.e. the god who is above.

(92) The Mundas[2] (a tribe of Northern India) believe in many deities, but at the divine pantheon stands *Singbonga*, high, identified with sun or the spirit residing in the sun. It means the beneficent.

(93) The Nabaetians[3] (the people of North Arabia) worshipped *Dushira*. His wife was *Allat*, i.e. the mother of gods. *Dushira* means owner of Sirios.

(94) The Nagas[4] of Bundhelkhand (India) have a nameless god.

(95) The Natchez[5] (an American Indian tribe) have *Coyocopchill*, pronounced *Koyokoshill*. It means the great spirit, and under Him, they believe, are a multitude of lesser spirits, His servants.

(96) The Norwegians[6] call *Gud* instead of God; *guderen* means goddess, *guder* means gods, *gudinne* and *gydge* are also feminine gender. *Fa der denstaer-kegud* means Lord God of gods.

(97) The Nubas[7] may be regarded as the Negro or Negroid aborigines of Kordofan Africa. Their high God is called *Otiose*. Some of their tribes

1. Hastings, op. cit., Vol. VIII, p. 844 "Mordvins".
2. Ibid., p. 844.
3. Ibid., Vol. IX, p. 2.
4. Ibid., Vol. VIII, p. 122.
5. Ibid., Vol. IX, p. 190.
6. John Brill, *II deens Norwegian Language*, Copenhagen.
7. Hastings, op. cit., Vol. IX, p. 403.

believe in *Kalo* who created all things and in whose house (the sky) are the sun and the moon.

(98) The Nyanjas[1] of Nayasaland. Their God is *Mulungu* which means supreme being and is the only designation in use.

(99) The Odjis,[2] or Ashantees, natives of Ashanti, a vigorous and warlike race of Negroes, name their supreme deity by Sky, but they say: "He created all things and is giver of all good things. He is Omnipresent and Omniscient knowing even the thoughts of men."

(100) An old German nation called their God *Deit*[3]; *deiyor* is heaven.

(101) Ossetic,[4] a religion prevailing half-way along the main range of Caucasus. Their God's name is *Khutsau*, the super divinity, God of gods. He is regarded too high. They believe Muhammad the son of Sun or *Khorifyrt*. They are not Muslims but Parsīs.

(102) The Ostyaks,[5] people of Siberia, name their God *Ess*. They say: "No one ever saw Him; for He lives above the sky."

(103) The Persian[6] name of God is *Khuda* (*khud-aa*=self-existent); *khudayan* is plural. It means owner; *khudavand* is prince or king.

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1. Hastings, op. cit., Vol. IX, p. 419.
2. F. Max. Muller, *Hibbert Lectures*, p. 107.
3. Hastings, op. cit., Vol. XII, p. 248.
4. Ibid., Vol. IX, p. 573.
5. Ibid., p. 578.
6. Stoingass, *Persian-English Dictionary*.

(104) The Peruvians[1] call their God *Panchya-chachak*, the sun-god, or God is light (some say ruling and directing god).

(105) The Phoenicians[2] (an ancient nation of Babylonia). Their God was *Allon*, i.e. worthy of worship.

(106) The Poles.[3] In the Polish language God's name is *Bog*. It means rich and wealthy or opulent; *bogini* is goddess. *Bozek* or *Bostvo* is its plural, i.e. gods.

(107) The Polynesians.[4] In the Pacific Ocean there are many tribes. The common name of God is *Atua*, meaning god or master, but *Atua-kikito* is demon.

(108) The Polynesian Samoa[5] also adore *Etua*.

(109) The Polynesian Tahittians[6] call Him *Atua*.

(110) The Polynesian Mangrevans[7] call Him *Etua*.

(111) The Polynesian[8] Tongans pronounce the word *Otua*.

(112) The Portugese[9] say the name of God is *Deus* which means heaven; *deusa* is goddess.

(113) The Rumanians[10] serve God by the name of *Dumezeu* (heaven); *dumezeita* is its feminine form (goddess).

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1. Hastings, op. cit., Vol. IX, p. 803.
2. Ibid., p. 890.
3. Kezimiers Buies aud Frances and J. Whitfield, *English-Polish Dictionary*.

4-8. Edward Trgear Lyon and Blair, *Maori-Polynesian Comparative Dictionary*, Lambton, Quey.

9. Ferrorera Avenida, *Portuguese-English Dictionary*, Bovista, Portugal.
10. Marcel Schonkron, *Rumanian-English Dictionary*, New York.

(114) The Russian[1] name for God is *Boc*. It means rich or opulent ; *bochha* is goddess.

(115) The Saminols[2] (people of southern portion of the State of Florida, America). They believe in a supreme being who lives above the clouds. He is the giver and taker of life. His name is *E-Shock-e-tom-e-see*.

(116) The Samoyed,[3] a tribe of Russia (*samoyed* =*self*-eaters, or alone, in Russian). The highest God worshipped by them is called *Numkim-poi*. It means one who watches man from above.

(117) The Santals[4] of India (Bhagalpur Division) worship *Thakur* (lord) and regard him as a good god. They worship him every fifth year with goat sacrifices.

(118) The Sacrabs[5] of ancient Egypt. Their God was *Khepera* or *Kheperi*. It means self-begeting, as the insect scrab, they surmise, begets itself. This name is hieroglyphic.

(119) The Scythians (a nomad tribe of the north of Black Sea) rever *Tabiti*.[6] They raised no statues of him. There are so many references in the Bible of them. Some think of them as Gog and Magog. They are worshippers of fire and believe that *Tabit* is a goddess of fire.

1. Lous Segal, *Russian-English Dictionary*.
2. Hastings, op. cit., Vol. II, p. 376.
3. Ibid., p. 174.
4. Ibid., p. 193.
5. Ibid., p. 224.
6. Ibid., p. 277.

(120) The Semites[1] (an early Arabian race, descendants of Shem son of Noah). Their God is *Ashtoreth* or *Ishtar*. They believed that he gave date-palms, children, increase of camels, goats and sheep.

(121) The Shilluk,[2] on the west bank of the Nile (Egypt). Their high god was *Juok*. He is formless and invisible and like air is everywhere. They believe in their prophet Nyakang.

(122) Shintoism[3] is the royal religion of Japan. *Teen Kami* is the highest heavenly deity.

(123) The Siberians[4] (Russia) name God as *Kutqi* or *Kutg* (supreme god).

(124) The Siau (Indonesia)[5]. Their highest god is *Duata*.

(125) The Siouans (American Indians).[6] They hold the idea of a supernatural power *Wakonda* or *Wakan-Tanka*. They address Him as the power that moves.

(126) The Slavic language is used by Russians, Servians and Bulgarians.[7] The name of God in this language is *Bog*. It means rich ; *bog ijubvi* is god of love, *bog dana* is god of the day ; *bog*=idol; *boginja* is goddess.

1. Hastings, op. cit., Vol. II, p. 382.
2. Ibid., p. 459.
3. Ibid., p. 463.
4. Ibid., p. 496.
5. Ibid., Vol. VII, p. 248.
6. Ibid., Vol. II, p. 576.
7. Svetmir Ristic, *Serbo-Croatian Language Dictionary*, 1956, Prosveta, Boegrad.

(127) Somaliland (Africa).[1] People call God *Abba*, father or protector.

(128) The Spanish[2] name of God is *Dios*. It means heaven, as also used in Latin.

(129) The Sumerian[3] name of G d is *Illu*, whom they serve.

(130) The Swahilis[4] (Africa). In their language the name of God is *Mangu-Mola*; *Kana Mungu* is godlike man; *Mungu* is used to describe anything unaccountable or unexpected.

(131) In the Swedish language,[5] the name of God is *Gud*; *gudinna* is goddess.

(132) The Syrians[6] or Armenians. Their God is *Hadad*. In Hebrew it means powerful and might. He was venerated as the greatest and the highest of gods. It also signifies "the One."[7] Some say He was the god of lightening and thunder. He is beneficent when He sends the rain.

(133) A tribe of Tati, Bushmen[8] South of Africa, believe in *Thora*, another in *Kang* and *Kaggan*.

(134) The Teutonic[9] *Guth* is god. The term *god* as used to denote anthropomorphic (representation

1. Hastings, op. cit., Vol. VI, "Hamites" & "East Africa".
2. *Marcel Schon Koonco's*, *Nuevo Dictionary*; Espanol-Aleman for D. Luis Tolhahauson Lipzig; Edgar Allison Peers Cassel, London.
3. Hastings op. cit., Vol. XII, p. 42.
4. Interterritorial Language Committee, Oxford.
5. Wssely's *Swedish-English Dictionary*, Philedelphia.
6. Hastings, op. cit., Vol. XII, p. 166.
7. Gesenius, *Remains of the Phoenicians*, p. 385.
8. Hastings, op. cit., Vol. XII. p. 206.
9. Ibid., p. 248.

of the deity or of a polytheistic deity under a human form or with human attributes and affections) beings of higher order is found in all the Teutonic languages.

(135) The Tibetan[1] name for God is *Spayanras-gzigs*. It means god who looks on every side, or the lord who looks both at the Buddha and at the creation with compassion.

(136) The Todas[2] of Nilgiri Hills, India, believe in one who created them and their buffaloes.

(137) The Tongans[3] say the name of god is *Alo-Alo*.

(138) The Tungus[4] of Eastern China are barbarians. Their chief god is *Havak* (living in the sun).

(139) The Turks,[5] before their conversion to Islam, believed in the highest god *Yulgen*. It means sky or one who lives in the seventh sky.

(140) Another Turkish tribe[6] invoke their god *Tanri*. It means glorious god.

(141) The Tushes[7] of Caucasus. Their god's name is *Khati*. He is a celestial god.

(142) The people of Uganda[8] (Africa) call God *Kokasa*. It means benign.

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1. Hastings, op. cit., Vol. XII, p. 332.
2. Ibid., p. 354.
3. Ibid., p. 377.
4. Ibid., p. 476.
5. Ibid., p 482.
6. H. C. Honey's *Turkish-English Dictionary*, Oxford.
7. Hastings, op. cit., Vol. XII, p. 484.
8. Ibid., Uganda East Africa.

(143) The Welsh[1] people call god *Duw*. *Duwis*= goddess; *duw* also denotes false god or idol. A writer of a book in this language writes (God forbid!) "Mohemet-ayn duw"=Muhammad was a false god.

(144) The Yeniseians,[2] Indians of the plains of North America, believe in *Wakonda*. And they say that all experiences of life are directed by *Wakonda*.

(145) The Yiddish[3] language is used by Germans and Jews (hence called Judaeo-German) written in Hebrew characters. The name for God is *Naet*, i.e. god; *naotheat* is for goddess.

(146) The Yerubas[4] are considered a Negro tribe of the African slave coast, between Dahomy and the lower Niger. They are mostly pagan, yet they believe in their god *Oloen*, i.e. the lord of heaven.

(147) The Czeck,[5] more correctly Chek, pronounced Shek, a language of Bohemia and Moravia. In this language the name of god is *Buh*; *bohyne* is goddess.

(148) The Zoroastrians[6] are orginally natives of Iran. They believe that many prophets were raised in their country, the most famous among them being Zoroaster. Their sacred languages are Zendi and

1. Mourig Evens, *Welish-English Dictionary*, Liandisui; Rev. D. Silvan Guaris, *Welish-English Dictionary*, London.

2. Hastings, op. cit., Vol. X, p. 54.

3. Harkvis, *Yiddish-English Dictionary*, New York,

4. F. Max. Mullers, *Hibbert Lectures*, No. 2.

5. Prof. F. Krupicka, *Englico-Czesky Slovnik*, Czeskoslovens Ka Akademii, vd, Praha.

6. Hastings op. cit., Vol. XII, p. 864.

Pahlvi. In *Zend Avesta* the highest name of God is *Ahura Mazda* or *Ormuzd*. It means the light.

(149) The Zulus,[1] natives of Natal (Africa), are one of a great Bantu tribes. They are mostly Christians. They are the tallest people in the world, intelligent and strong. In their language the name of God is *Unkullukulu*. It means an old, old one.

(150)-(155) There are some tribes who believe in a nameless god, like *Daramulum*, *Pawee*, *Ti-ra-wa*, *Huichol*, *Tatevali*, *Bahnar*, *Bokglaih*, *Guina Wacinaci*. All these names mean our father, father-spirit, grandfather.[1 2]

1. Hastings, op. cit., Vol. II, p. 364.
2. Ibid., Vol IX, p. 178-80, "Nameless God."

BIRD'S EYE VIEW OF DIVINE NAMES

From a study of the concept of God of the different nations of the world, it can be realised that, since the dawn of creation, man has ever dedicated his sublime aspiration to the ideal of a Supreme Being. Every religion, as borne out by its teachings, points to this natural truth in coherence. It is, therefore, evident that the conception of a supreme Being lies deep in the core of the human heart. Every nation on this earth has its own name of God, whether it is the lowest of the low in the scale of civilisation. It is strange to see :

Ethiop gods have Ethiop lips
Bronze cheeks and woolly hair ;
The Grecian gods are like the Greeks
As keen-eyed, old and fair.

But along with this they have a noble and sublime conception of the true deity. For example, the Qur'ān speaks of an Ethiopean Prophet, Luqmān, whose teachings are quoted as specially laying stress that there were :

Ethiop lips with such sweetness in their honeyed deeps
As fills the rose in which a fairy sleeps.

With the exception of one or two, almost all the 155 names of the chief deity are the best names or aspects of the Divine Being. Every nation, in its own language, has an exalted name for its chief God, but it has its number and gender, and is derived from some root.

It is true that most of the nations believe in many gods or sons of gods, but it is also true that these gods are under the supremacy of one Surpreme Being.

An analysis of the 155 names of God will show that (1) in more than forty languages, the name given to the Supreme Being is *Heaven* or equivalent to it; (2) Almost 26 languages have 'God.' (3) eighteen nations call Him *Master*; (4) in fifteen languages, He is called *The Light, Empyreal, Celestial Being* or analogous to it, the *Sun*; (5) fourteen nations invoke Him as their *Creator*; (6) six of the nations consider Him *Benign* or *Compassionate;* (7) He is called *Glorious* in five languages; (8) almost five tribes say, He is *Omniscient*; (9) four declare Him the *Father* of all; (10) He is *Spirit* or *High Spirit* or, analogous to it, *Soul* or *Mind*, for seven tribes; (11) three assert He is *All-Mighty All-powerful;* (12) for some He is *Omnipresent, Eternal, Sustainer* and others adore a nameless God (*Ka Deva* among Hindus, *Khem* of the people of the Pharaoh and *Ko* of the Koils of Bundelkhand). All these words mean "Who ?" Strange enough, *Yehovah* (of the Jews and Christians) is also a *Ka Deva* for it means "I am that I am."

Our Heavenly Father

At a religious meeting held in Boston a Christian minister quoted some passages from the Gospels and laid the claim that these could not be matched in the sacred Books of any other religion. At this, Ralph Waldo Emerson rose and said: "The gentleman's remark proves only how narrowly he has read."[1] There is not a single aspect of God believed by the so-called high civilized nations that is not believed in and adored by the savages and Negro tribes. Forty nations believe that God is in heaven and call Him "Our Heavenly Father."

The word *heaven* is *heuen* (=*heven*) in Medieval English; *heofon*, *hefon* in Anglo-Saxon; *heban* in Old Saxon; Low German *heben* (=*heven*) is of uncertain origin. It means the expanse of space surrounding the earth, especially that which seems to be over the earth like a great arched dome; the firmament empyrian, the place where the sun, moon and stars appear; the reign of the clouds and winds and flying birds; now chiefly in plural[2].

In early cosmography the space around the earth was divided into series of heavens (varying in number from seven to eleven). The belief in the plurality of heavens, usually regarded as the abode of deities or spirits, prevailed among many ancient peoples, and is widespread in apocallyptic and

1. *World Bible*, by Robert O. Ballou, p. 13
2. Webster's *New Interntaional Dictionary*.

rabbanic literature : the dwelling place of the Deity ; the celestial abode of bliss ; place of the blessed dead. That it is the dwelling-place of God is substantiated by the Old and New Testaments[1] :

(1) The Lord came down upon Mount Sinai to the top of the mount (Exod., 19 : 20, 21).

(2) The Lord He is God in the heaven. (Deut. 4:39)

(3) God's dwelling-place is in heaven. (I. ki. 8:30; 32, 34, 36, 39)

(4) O Lord God of our fathers, are not Thou God in heaven ? (2 Chr. 20 : 6)

(5) The Lord's throne is in heaven. (Psa. 11 : 4)

(6) But there is God in heaven. (Dan. 2 : 28)

(7) Glorify your father which is in heaven. (Matt. 5 : 16)

(8) That ye may be the children of your Father which is in heaven. (Ibid., 5 : 45)

(9) Be ye therefore perfect, even as your Father which is in heaven. (Ibid., 5 : 48)

(10) Therefore, pray ye : Our Father which art in heaven. (Ibid., 6 : 9)

(11) Thick clouds are a covering to Him, that he seeth not and walketh in the circuit of heaven. (Job, 22 : 14)

(12) God is in heaven and thou upon the earth ; and therefore thy words be few. (Ecc. 5 : 2)

(13) And call no man your father upon the earth ; for one is your Father who is in heaven. (Matt., 23 : 9)

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1. Kruden's complete Concordance, Heaven.

(14) And no man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven.
(John, 3 : 13)

According to the Old and the New Testaments, God is in heaven or He dwells in heaven. Compare this with the Chinese books of old. The Chinese sacred books are characteristically ideagraphic, where God is depicted as the Great One who is above or in heaven. In these books, no distinction is made between God and heaven (Shu-king, 3 : 12, 14; the Hsiou-king, O):

The seat of Ti (God is in heaven (Yi-king, appendix 1 : 3).

The kings appointed by *Ti* (God) are correlate of God (Shu-king, 2 : 4; 1 : 4 : 8 : 1, etc.).

Heaven employs *Thung* (terrible kings) to punish the wicked (ibid., 4 : 2, 2).

Virtuous king is the fellow of God (heaven) (ibid., 4 : 5, 3).

Heaven curses the wicked king (ibid., 5 : 2, 5; 5 : 19, 3).

The king is the great son and vicegerent of heaven (ibid , 5 : 12, 2).

King *Wan* (the righteous king) ascends in heaven on the left and right of God (Shu-king, Decade I, Ode I).

Heaven speaks to King Wan (the righteous king) (ibid., Decade I, Ode).

Sacrifices are offered by kings to heaven (ibid., 2 : 1).

The spiritual sovereign is in the high heaven (ibid., 5 : 1, 1).

Commandment to worship God who dwelleth in the great heaven (Li-king, 4 : 2, 3, 8).

Summer sacrifices for rain to heaven (ibid., 4 : 2, 8).

The Chinese say that it is not lawful to use the name Shang-Ti lightly; therefore, they name Him by His residence, i e. heaven. In brief, the heaven, the heaven of heavens, or the highest heaven, is the abode of God and the most exalted spirits; it is a place of supreme bliss. More that twoscore nations of the world, including Jews, Christians, Chinese, Abyssinians, Negroes of Africa, Barbarians of Siberia, Burait of Mongolia, peoples of Greece, France, Spain, Old Germany, Ireland and Arians, all believe that God is heaven or He dwells in heaven.

In the Old and even in the New Testaments, heaven is also stated to be the abode of the redeemed after death and the second resurrection. It is sometimes used for air, as birds and fowls of heaven, and for sky, wherein the sun, moon and stars are placed. In Hebrew it is *Shamaim* (Arabic : *Sama'*). In Greek version it is *Ayuranos*.

The Hindus speak of the god as *Dyus pitar*, Our Father Heaven, and of their revealed books as *Akash Bani*.

It is now clear that it is not a personal or proper name of the Divine Being; it only designates One who is above. But the Muslim is told in the Qur'ān :

"And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way" (ii. 186).

'Surely my Lord is Nigh, Answering" (xi. 61).

"And We are nearer to him than his life-vein" (l. 16).

The Name "God"

After heaven another important name of the Divine Being is "God." The word *god* is common in Old English, Old Friesic, Old Saxon, and Dutch. in Old High German and Middle High German it is *Got*, in modern German *Gott*, in Gothic *Guth*, Old Norsic *Godh* and *Guth*. The Teutonic term *god*, used to denote anthropomorphic (representation of the deity or of a polytheistic deity under a human form or with human attributes and affections) beings of higher order, is found in all the Teutonic languages, but in no other branch of the Indo-Germanic family of languages. After the conversion of the Teutones to Christianity, the word came to imply also the Christian deity. During the heathen period, it was neuter in gender; in Christian times it took the masculine form. Its etymology and original meaning are obscure and have been much debated; but as in Norse God signified "image of a deity" and as the word is philologically connected with German *gotze* (idol), its original meaning was perhaps "image" (figure). The higher being was

believed to be present in the image, and so the term was transferred from the latter to the former. In all the European languages the word *god* is used for false and demi-gods: Zeus (Jupiter, the father of the gods; Ares, the god of war; Apollo, the god of love; Dionysus, the god of wine; Tyche, the god of chance or luck; Pan, the shepherds' god; Nike, goddess of victory (victoria); Moirai, the goddess of destiny.

The term *god* is defined in the following different forms:

(1) A being possessing more attributes and powers than human beings, especially a super-human person conceived as dominating nature or some province of Nature and to whom worship is due and acceptable; a deity, especially a male deity (or goddess). Not all gods, even of the higher orders, are thought of by their believers as objects of worship, but, among the beings worshipped by pagans and sages, ordinarily only those of the higher order are called gods, those of the lower order being termed demi-gods, demons, godlings, heroes, etc.

(2) Any object (whether artificial as a carved idol or image, or natural, as a meteor, an animal, or a tree) which is thought to be the seat of divine powers, the expression of a divine personality, or itself of supernatural or divine agency. "He maketh a god, and worshippeth *it*" (Isaiah, 44 : 15).

3) The supreme being; the eternal and infinite,

spirit, creator and sovereign of the universe; Jehovah. "God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth" (John, 4 : 24).

(4) The ruler and sovereign embodiment of some aspect, attribute, or department of reality; as the god of love, of Nature; also a supreme being conceived as the dominant or ultimate principle of the universe or as a world-soul; as the pantheistic god.

(5) A person or a thing deified and honoured as a god. "Whose God is *their* belly" (Phil., 3 : 19).

(6) One who wields great or despotic power.

(7) One of the occupants of the gallery of a theatre. "One young god between the acts favoured the public with a song" (Thackeray, *Satan God of this World*).

God according to the usage of the Bible

(1) God referred to man: "And thou [Moses] shalt be to him [Aaron] instead of God" (vietah tehiheyahlu laelohim) (Exod., 4 : 16).

(2) "And the Lord said unto Moses, See, I have made thee a god to Pharaoh" (vyomar yehovahel Mosheh reeh nittekha elohim lapharah) (Exod., 7 : 1).

(3) God for ideal: "and [Israel] made Baal-berith their god" (Judges, 8 : 33).

(4) God referred to Satan: "In whom the god of this world [Satan] blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians, 4 : 4).

(5) Gods of other nations declared strange gods: "There was no strange god" (Deut., 32 : 12); "There shall no strange god be in thee; neither shalt thou worship any strange god" (Psalms, 81 : 9); "With a strange god, whom he shall acknowledge" (Daniel, 11 : 39).

(6) "That your God *is* a God of gods" (Dan., 2 : 47).

(7) "There is a man in thy kingdom, in whom *is* the spirit of holy gods" (Dan., 5 : 11).

(8) "Light and understanding and wisdom, like the wisdom of the gods, was found in him" (Dan., 5 : 11).

(9) "Yet wherefore hast thou [Jacob] stolen my gods" (Gen., 31 : 30).

In brief, god is not a personal name of the Divine Being. Originally, it is neuter in gender; it signifies idol, image, figure, satan (god of this world), honoured person, bestial gods, any false object of worship. Jews argued with Jesus that "thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken" (John, 10 : 33-35).

God's name, Light

To the ancient mind light was a holy thing, and the Scriptures associated it with god. In the Vedas, *Dyu-pitr* (=celestial father), *Suryah* (sun),

Agni (fire) are considered gods and worshipped as gods. *Agni* was the god of earth and *Suryah* the god of heaven; again, *Agni* was the god of Brahmans, *Indra* the god of Kshatrias and *Vishve Deva* the god of Vaishyas. It is in the Bible: "Who coverest *thyself* with light as *with* a garment" (Psalms, 104 : 2); "God is light, and in him is no darkness at all" (1 John, 1 : 5). It is in Psalms 4 : 6: "Lift thou up the light of thy countenance upon us" "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not" (John, 1 : 4-5).

Light in the Hebrew is *Esh* and *Ur*. Originally, it means "fire." No material phenomenon seemed to primitive man to be so plainly divine as fire. Hence in Zoroastrian Scriptures it is stated as an object of worship. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night" (Exod., 13 : 21; cf. also Exod., 40-38; Num., 9 : 15; 10 : 34; 14 : 14; Deut., 1 : 33; Neh., 9 : 12, 19; Psalms, 78 : 1; 99 : 7; 105 : 39; Isa., 4 : 5; Icor., 10 : 1). There was a flaming sword at the gate of paradise (Gen., 3 : 24). Fire is often used as a symbol of god. "For the Lord thy God *is* consuming fire, *even* a jealous God" (Deut., 4 : 24). And it is said that Jesus will appear in the midst of fire, at his second coming (2 Thes., 1 : 8; cf. also Heb., 10 : 27; 2 Pet., 3 : 7; Rev.,

21 : 8 ; Mal., 3 : 2, 4 : 1 ; Matt., 3 : 10-12). The word *god* is also compared to fire (Jer., 23 : 39). "The fire of God is fallen from heaven" (Job., 1 : 16). Jehweh is a devouring fire rose who provoke him (Deut., 4 : 24 ; cf. also 2 Kings, 1 : 12 ; 9 : 3 : 32 ; 22 ; Isa., 30 : 27 ; Heb., 12 : 29. [For our God is a consuming fire]). He is a cheering light to those who obey Him (Psalms, 4 : 6 : 28 : 1 ; Isa., 2 : 5).

These two manward aspects of God's nature are combined in Isa., 10 : 17 : "The light of Israel shall be for a fire, and his Holy One for a flame." Who can dwell safely in the neigbourhood of an avenging god ?—a true interpretation of Isa., 33 : 34. Compare it with Exod., 3 : 2. God was in a bush that which burned and yet was not consumed, divine fire being necessarily eternal.

According to the Old Testament, fire, however, was not merely a destroying agent. In the hand of a refiner it separated the pure metal from the dross—a type of God's purifying judgement, but the effect was not produced. "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isa., 48 : 10).

And what is light ?

Those things which now seem frivolous and slight will be of serious consequence to you, when they have once made you ridiculous. Almost all the religious Scriptures say: "God is light," but what is light ?=the essential condition of vision ; the opposite of darkness. It is in the

Bible: "And God said: Let there be light; and there was light" (Gen. 1 : 3). In Hebrew this passage runs thus: "va yomar' elohim yehi ur, va yehi ur." The word equivalent to light is *ur* which originally means "fire." We know fire as an object of perception; flames give light, we see the sun's light. It is that form of energy which by its action upon the organs of vision enables them to perform their function of sight. According to undulatory or wave theory of life accepted to-day, light is transmitted from the luminous bodies to the eye. The velocity of its transmission is about 186,300 miles a second. Before creating this light "darkness was upon the face of deep" (Gen., 1 : 2). He "called the light Day, and the darkness he called Night" (Gen., 1 : 5). It is not stated here that prior to the light darkness was created.

At the first glance it appears that light is all colour and there are scores of light colours, a large number of light characters, and numerous movements and effects. In the Qur'ān, Allāh has been stated as the Creator of darkness and ligbt, while some religions suggest there are two gods, one the creator of light and the other the creator of darkness.

Darkness is the absence of natural light, as black is the absence of colour, but it is visible by the light; so we make darkness visible by any small light, as when we light a match in a

cellar, it merely makes darkness visible. On the one hand, it is said that God is light; on the other, God is stated to live in thick darkness (Exod., 20 : 21; cf. Deut., 5 : 22; Psalms, 6 : 13; 97 : 2; Iki., 8 : 12; 2 Chr., 6 : 1).

Christopher Morely writes: "Of all gifts to earth, the first and greatest was darkness. Darkness preceded light, you will remember in Genesis. Perhaps that is why darkness seems to man natural and universal. It requires no explanation and no cause. We postulate. Whereas light, being to our minds merely the cleansing vibration that dispels the black, requires some origin, some lamp whence to shine. From the appalling torch of the sun down to the pale belly of the glowworm we deem light a derivative miracle, proceeding from some conceivable source. We conceive darkness without thought of light; but we cannot conceive light without darkness. City streets at night are the most fascinating work of man. Like all handouts of Nature, man has taken darkness and made it agreeable, trimmed and refined and made it acceptable for the very nicest people. Pouring over the glowing shelves of shop windows and rejoicing in the rich patterns of light wherewith man has made night lovely. So they are bereft of reason who think that darkness is created by evil. They hold a candle to the devil, like the old woman who lit one candle to St. Michael and another to the devil, so that whether she went to Heaven or Hell she would have a friend."

Light that makes some things visible makes some other things invisible; we never see by day the worlds of light shown by darkness. It is more productive of sublime ideas than light. Someone has said, "Come, blessed darkness, come and bring thy balm, for eyes grown weary of garish day. Come with thy soft, slow, steps thy garments gray. The veiling shadows, bring in thy palm. The poppy seeds of slumber deep and calm."

Light, according to the Qur'ān, is of two kinds, physical and spiritual. The first creation of God, in the works of the days, was the light of the senses, the last was the light of reason which is the most noble part of His work. Hence His word is a light to the path of the faithful. The following verses of the Qur'ān are notable. Light manifests hidden things; therefore it has been said: "Allāh is the light of the heavens and the earth, because He has manifested them and brought them into existence" (xxiv : 35). Islam is repeatedly spoken of as Divine Light. "They desire to put out the light of Allāh with their mouths, but Allāh will allow nothing save the perfection of His light" (ix. 32; li. 8); "O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed there has come to you, from Allāh, a light and a clear Book" (v. 15). Two things are here spoken of as having come from Allāh,

a Light and a clear Book. The Light is the Prophet, and the Book, the Qur'ān. The Prophet is the greatest spiritual Light which ever dawned upon the earth; hence he is called a light-giving sun: "O People, surely We have sent thee as a witness, and as a bearer of good news and as a warner, and as one inviter to Allāh by His permission and as a light-giving sun" (xxxiii. 45-46).

Unity of the Divine Being

The unity of the Divine Being is the point on which Islam has laid the greatest emphasis. Unification is the true basis of human civilisation, the civilisation not of one nation of the world or of one country, but of humanity as a whole. There is only One God. The world shows endless diversity, variety and multiplicity; creation is manifold but the Creator is one. It is an accepted assumption of the scientists that we live in a *uni*verse and not in *multi*verse. The co-operation of the entire universe is involved in the growth of a single blade of grass. This concept of unity of the existence of Divine Being, according to the Qur'ān, is corroborated by every prophet of the world. And this doctrine was the original basis of all religions. In the Old Testament a special name and scores of attributive names of the Supreme Being have been given. But the Jewish conception of God is called Henotheism which means "Our God is One." "Thou shalt have no other gods before Me" (Exod., 20 : 3; Deut.,

5 : 7; 6 : 14); "And go not after other gods to serve them, and to worship them" (Jer. 25 : 6; 35 : 15). Pondering over all such verses of the Old Testament, scholars have come to the conclusion that these verses do not negativate the existence of another god; rather, they contain an admission of the fact that there are other gods for other nations. They looked upon and held the most High God to be their Father, and themselves they considered His sons. This conception gave rise to another perverted principle that the son is the image of the father, hence the Israelites asserted that they were God's first-born, and that their image is on the palm of His hand. The Hindus believe themselves to be Eshvar-putraha (*Aryasya aaptam iti arya*). "Aryans are the sons of God." Islam has done a great good to the world by eradicating the faulty and wrong conception of Henotheism and giving, instead, the most perfect monotheistic conception of Divine unity: There is no other god save the one True God, the Creator of the universe, the Sustainer and Lord of all the nations of the world.

The term Trinity

The unity of God is the common basis of all revealed religions. This has been rejected by the later builders of Christianity. But this belief shall, in the long last, prove to be the edifice of religion. Having proved the unity of Godhead, it is useless

and futile to enter upon a discussion on the doctrine of Trinity. Trinity, or rather the Holy Trinity, of the Christians is only an intellectual deception and fraud. It is contended that the triad of God the Father, God the Son, and God the Holy Ghost can be deduced, though not severally, from the collective evidence of Matthew (3 : 6; 1 : 27), John (20 : 28), the Acts (5 : 34) and the Epistles of the Apostles. There is, however, no saying of Jesus which can be adduced in proof of the Trinity of God.

It is in the Hasting's *Encyclopaedia of Religion and Ethics*: "The 'term Trinity' (from Latin *trinitas*) appears to have been first used by Tertullian, while the corresponding Greek term 'tried' appears to have been first used by Theophilus the Christian apologist, an older contemporary of Tertullian, as in the subsequent usage, the term designates the Christian doctrine of God as Father, Son and Spirit. In Indian religion, we meet the trinitarian group of Brahma, Shiva and Vishnu, and in Egyptian religion with the trinitarian group of Osiris, Isis, and Horus, contributing a divine family, like the Father, Mother and Son. Augustine said: In the book of the Platonists it was to be found that in the beginning was the word, it was not found there that the word became flesh and dwelt among us.

"The Old Testament could hardly be expected to furnish the doctrine of the Trinity, if belief in the Trinity is grounded upon belief in the incarnation

of god in Christ and upon the experience of spiritual redemption and renewal through Christ.

"In the New Testament, we do not find the doctrine of the Trinity in any thing like its developed form, not even in the Pauline theology. If the passage contains no formulated expression of the Trinity, it is yet of great significance as showing that, less than thirty years after the death of Christ, his name and the name of holy spirit could be employed in conjunction with the name of God Himself." (Vol. XII, p. 468.)

And it is in the *Encyclopaedia Britannica*: "Trinity the Christian doctrine of Trinity can be best expressed in the words 'The Father is god, the son is god, and the holy ghost is god and yet they are not three gods but one god. So we are forbidden by the Catholic religion to say that there be three gods or three lords.' The creed it has been suggested means that there is only one being that can, with strict theological correctness, be called God, i-e. the trinity as a whole; but each of the three persons can be called god in a looser sense. This suggestion is offered as a short method of 'rendering consistent' the statement of the creed. But the paradox is not thus lightly to be got rid of. Plainly the Church did not regard itself as lowering the conception of the father, so that He should become merely one component of a divine whole. 'The father,' says St. Thomas Aquinas, 'is as great as whole trinity,' and explains that in such matters great-

ness signifies perfection of nature and pertains to essence. His conception of the trinity is systematically developed by theologians, Greek, Latin and Protestant. The whole perfection of the divine nature is in each of the persons. The essence and dignity of the Father and the sons is the same, but is in the father according to the relation of giver, in the son according to the relation of receiver. Writers in the fourth and fifth centuries had compared the relation of the father to the son with the relation of the 'flame to its light,' of the 'spring to the stream,' of the 'seal to the impress.' 'Think,' says St. Augustine, 'of fire as a father, light as a son. See, we have found coevals; and it is easy to see which begets which.' The son, we are told, is necessary to the completeness of the godhead. The son is not 'external to the father (Athn. Discourse I, Chap. 5) does not 'accrue' to the Father from without, but is of 'the substance of the father.' If the son, it is argued, were not eternal, the father would not always be father, and absence of fatherhood, it is implied, would be a defect." The Christians, however, believe all the three persons of Trinity to be everlasting and eternal, holy and true god, omnipresent and omnipotent, having knowledge of the unseen, purifying and possessing power to forgive sins.

It is unfortunate that the unity of Godhead is examined and discussed with reference to the arithmetical numbers. Divine unity, from the viewpoint of Islam and philosophers, does not mean one

unit of God, but Trinity surely denotes three units of god (just parallel to the United Kingdom or United States of America). It is true the oneness of the Divine Being has nothing to do with the arithmatical numbers. The Qur'ān has defined the unity of Godhead as *Hu Allāh Aḥyad*, i.e. in all His attributes and actions, the Most High God is without a partner or associate. There is no other being to share His attributes, and to perform deeds like unto Him.

In mathematics which is an exact and precise science, one is used neither for more nor for less than one. In mathematics, One can never be equal to 1+1+1, nor equal to 1/3; and three or more can never be equal to one. Excepting One, all numbers are different names for the additions of one. The number called three is in reality one added to itself three times and nothing else. It is the lowest of the cardinal numbers, the number of a single thing without any more, and to which the addition of another makes two.

The relation between one and three is that of addition and subtraction, but the Divine Being is above and beyond addition and subtraction. The Trinitarians, therefore, notwithstanding their reposing faith in the *three personalities*, believe them to be equal and alike in attributes. Just as three and one are not alike mathematically, in the same way the three personalities cannot be equal and without difference in respect of attributes and

actions. If the father is equal and alike to the son in all respects, it will be wrong and incorrect to call one the father, and the other son. The father creates and the son is created, and the Holy Ghost is the product of both.

The First Person, i.e. the Father, is the Creator and the Destroyer; the Second Person, i.e. the Son, is the Deliverer and the Liberator, and the Third Person, the Holy Ghost, is the Restorer of life. Every person, it is thus evidently clear, has special attributes of his own which are not to be found in others. And it is on account of these particular attributes that there is an order of priority among the Three Persons; first comes God the Father, then God the Son, and last of all God the Holy Ghost. Their rank is also determined in the same order; and to utter their names in a different order is considered to be a great heresy. Nobody can say that the Holy Ghost is the first person, the Father the second, the Son the third, or "in the name of the holy Ghost, the son and the father' of the three persons composing the Diviue Being are equal and alike in all respects, why should there be a particular order and superiority in uttering their names?

The second person is the word of the first person. He incarnates and dies upon the cursed cross in order to fulfil the justice of the Father; and the resurrection is finally perfected by the third person. It is an admitted truth that God is present everywhere. Is it, then, possible that all the three

persons are present in all places at the same time? Where one will be, the others will not be.

Again, are all the three united and combined in the execution of every deed that is done on this earth? Or, is the creation of each separate and distinct? Both these conditions are logically wrong and absurd. If all the three perform it unitedly, then imperfect is their power which is made perfect and faultless with mutual help and co-operation. And if their creation is separate and distinct, then equality and alikeness is impossible among them; and all the three cannot, therefore, be compounded into one.

God, according to the doctrine of Trinity, is an amalgam of Father, Son and Holy Ghost. What was He (God) before these three united to form this amalgam?

The meaning of the statement, "I and Father are one" will be that the Son is similar to and alike his Father in all respects, as like two peas; but Father is the cause and Son the effect, and the cause and the effect, according to the statement, are one. This is an absurdity; cause and effect cannot be one.

If Father and Son are one and the same, can we say that Father was born of the Son?

The Holy Ghost came into being with the union of the Father and the Son. If they had not united, the Holy Ghost would not have come into existence, and if the emergence of the Holy Ghost was

possible without their union, then the union which is said to have caused the existence of the Holy Ghost becomes useless and futile.

It is evident that the Father had not depended for His existence on the Son, but the Son did rely in his manifestation on the Father. The needy and the dependent cannot be self-existent; therefore, the Son was not God.

The Son is anamalgamation of humanity and Godhead, but God the Father never was and never would be an amalgamation of such anti-beings; hence Father and Son are not alike and species of one Godhead.

The only reference in support of Trinity is of First Epistle of John (5 : 7-8). It runs thus: "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood : and these three agree in one."

In these two verses "The Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth" is an addition made after the fifteenth century. In the Greek version there is a footnote on it, which Luther omitted from his German edition.

The Christian Conception of God leading Mankind to Total Destruction

The Great War practically impressed upon Christendom the need of scientific knowledge. The

future war when it comes will be the result of destructive achievements of the scientists. That war will be all-destroying. It is for this reason that every nation is devoting itself to having at hand new, though secret, destructive war implements. Christians are taught to believe that all their sins—how great and deadly they may be—are ransomed and atoned beforehand and washed by the blood of Jesus Christ.

It is a pity that it is so. The Christian conception of God is not in the least helpful to mankind, socially, morally, or intellectually. They say that God is angry with them all as they are sinners. And yet He loves them as Father. Therefore His justice and mercy must both be satisfied before men can be saved. In order to obtain this satisfaction He Himself came down to the earth in the human form and suffered death on the cross. Thus He paid the penalty due to the sins of men and atoned for their sins. This doctrine of atonement, ransom, or compensation is averted by Christ himself in the Lord's prayer: "And forgive us our debts, as we forgive our debtors" (Matt., 6 : 12).

A man is said to forgive his debtor when he remits the debt and does not exact any compensation. God forgives the sinners in this way; He demands no compensation or ransom.

The readiness of Father to receive back the Prodigal Son, in Christ's own parable of the relation of God to sinful man, appeals to us as true. There

was no ransom, no payment, no mediator there. The erring child comes straight to his father's arms.

According to the Qur'an, this idea of atonement is entirely averse to justice. It says: "That no bearer of a burden bears another's burden: and that man can have nothing but what he strives for" (liii. 38-39). In this verse it is elucidated that every man that is born is a bearer of burden, not because he is a sinner, but because he starts life with certain responsibilities of his own, the study of his life shows him as feeling of his own responsibilities and caring for them. Fear of punishment is, in most cases, the only deterring influence in crushing evil.

The pressure of public opinion and legal penalties are the great discouragers of crime, and wherever they relax their hold evil begins to crop up. The fear of punishment in the life to come acts as a restraint in this respect in non-Christian religions. But this can hardly be so with believers in the atonement. Christian ministers proclaim at the top of their voice: God is angry with all men as they are sinners, Jesus Christ has paid the penalty due to Christians' sins by his death on the cross. The result is, that adultery, nudism, gambling, drinking, cheating and other crimes have been the curse of Christian countries. I was in America during 1958-61. Newspapers annually published a long list of burglaries, homicide and other crimes. *San Francisco Examiner* of Tuesday

November 24, 1959, published a series of articles, under the heading "Sins of N. Y. (in 20th Street)". It was stated, "Last year there were 33,806 burglaries. That is almost four an hour." These figures are of only one street. And there are hundreds of streets in New York.

Besides these great crimes, there is another big deadly fruit of Christianity, that is not hidden from the world's eye. It is Christendom that bears the most terrible weapon of war, the atom bomb, which has developed into the thousand times more powerful hydrogen bomb. It is strange to see that the so-called sheep of the good shepherd are going to be horrible monsters for the whole of mankind.

When we walk in the big cities of America we see so many chapels in every street, and a batch of ministers in every chapel. As you cannot judge a book by its cover, so you may not judge a minister by his clothes. The majority of them are the ministers of sin. The reason is very plain and simple. They claim that Jesus Christ atoned and ransomed for all who believe in him, and there will be no punishment for sinners in the hereafter or in the life to come. Sins, how much great in number or in quality they may be, all are wiped and washed by the blood of Jesus Christ. The value and worth of this blood will be great according to the number of sins. If the number of sins be less, the price of this blood will be nominal. It is a good tiding for the sinners. As it is said: "But where sin abounded grace did much more abound" (Romans, v: 20).

Prior to the coming of Christ, law made less sinners. The fear of penology and requital, restrained men from sin. When the grace of God has washed and wiped away all sins beforehand and the feeling of guilt also, then if a man commits the greatest offence and believes that it is not wrong at all or it is redeemed hundred of years before, he gets a licence to do every sort of sin because the price is already duly paid.

It is quite strange in the history of law and justice that all the sins before their commitment be redeemed. But what you would not find in any court of justice you may observe it in the repository of church as it is said : "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace" (Ephesians, 1 : 7); "The blood of Jesus Christ his son cleanseth us from all sins" (I John ; 1 : 7); "Unto him that loves us and from our sins in his own blood" (Revelation, 1 : 5). Christians think Adam committed sin and all his sons or mankind inherit sin from him. But it is plainly said in the Bible, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die" (Ezekiel, xviii : 20 : 21).

Again, the Lord God said, "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezekiel, xviii : 2).

Again, "When the wicked man turneth away from his wickedness that he hath committed, doeth that which is lawful and right, he shall save his soul alive. Because he considereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die" (Ezekiel, xviii : 27-28). Not only Jesus but Noah, Daniel, and Job were also righteous: "Though these three men, Noah, Daniel, and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (Ezekiel, xiv : 14).

But this blind creed of atonement and ransom is a cheap commodity that can satisfy the minds of vulgars and obnoxious men. The result is : A Georgia teenager who finished high school last year thus described his graduation night brawl to the *Atlante Constitution* : "We began our party at a night spot where mixed drinks are served, and progressed from one night club to another. Then we went to a lake cottage owned by the parents of one of the boys. We sat around and talked, played records and drank. After a while couples wandered off to the water's edge, into the woods, or into a side room. We felt that after graduation from high school we are adults and could do anything adult could do, and we were out to prove it."

"If young people are hitting the night spots and experimenting with sex and drinking, there is no doubt that some parents are shamefully to blame—as I discovered in a cross-country survey last June. In New York, Chicago, Dallas and Los Angeles, indulgent parents were turning their young people loose for a £.50 to £.75 "night on the town." In some communities unthinking parents served spiked cocktails and other drinks at private house parties, and then wondered why their youngsters got into trouble . . . . Each year the new class tries to outdo the previous one, and the problem grows and grows. In place after place I found graphic examples of how badly graduation night can get out of control . . . . I found over and over the old argument: 'But how can I make my kids come home when everybody else stays out till breakfast?" (*Reader's Digest*, May 1961.)

John Edgar Hoover writes:

"This nation is hurtling toward a frightful internal crisis. Indeed, I am convinced that we have already reached a crossroads we have been heading for since the beginning of World War II; and that if we fail to admit the deadly nature of this crisis and to meet it quickly and aggressively, we will pay with the life of our republic.

"The crisis manifests itself in what some call juvenile delinquency, and what I call youthful criminality, for that is what it is. I refer to the vicious acts of vandalism, wanton brutality

and amounting savagery which typifies arrogant teen-age gangs. To-day youthful offenders account for one-half of the burglary and larceny arrests in this country and their rate of participation in more serious crimes, assault, robbery, rape, murder is steadily rising" [*Reader's Digest* (American Edition), an article by John Edgar Hoover, Director, Federal Bureau of Investigation, April 1960]. These are the flowers and fruits of that cursed tree on which Christ is said to have been crucified.

Just as from the small life-germ grows up the man as the Qur'ān tells us, he does not lose his individuality for all the changes which he undergoes, so from this man is made the higher man, his attributes being changed and he being made to grow into what he cannot conceive now. Man's life in this world is not without an aim, and the aim is to attain to a higher life. From the most primitive savages to the so-called cultured nations, all have some idea of right and wrong and believe that every soul shall reap what it sows in this world. Sin is not man's heritage nor is humanity tainted because of the "disobedience" of Adam. If man were born with an incorrigible congenital bent towards sin, the Creator would be more diabolical than divine. Such a God would neither be good nor just.

The creed that man is corrupt by nature

or that he has inherited sin from the first parents, hinders those who believe in it from free activity. They seem to be unable to break the unseen chains which bind them. And they reiterate the words of Paul to a man from the people of Tarsus: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do" (Romans, vii : 18, 19). Man is a social being; therefore, he must be a useful and good member of society. Therefore the moralities lay down high ethical maxims and the legislators or statesmen good laws. If men were corrupt by nature, why should they submit to the principles and laws laid by them?

Now, to revert to our main theme with the exception of the Arabic name 'Allah,' the names Maker, Creator, Without Flaw, Highest, Gracious, the Old One Sovereign, Object of Worship, Great Spirit, Leader, Self-Existing, the Light, Who Looks on Everyside, Benign, Sacred Staff, are the adjectives or attributes of some person. This significantly suggests that God was first called by adjectival words describing Him or His functions before He was assigned a personal name. These epithets frequently become the personal names of God, if philologically studied. A personal name is a word of which the

meaning are forgotten in course of time. The Jews say that it is probably innate among the folk to describe a man by his peculiarity rather than by his personal name. If this is the case even where personal names exist, much more would be true of a time when the personal names of God had not been evolved. He is often called by other names, while the personal rame tends to become sacred. It is used only on particular occasions. We thus find that in the sense of proper or personal name, there is no proper name of God in all the scriptures and languages, except Allah the Arabic name.

THE NAME OF GOD IN JEWISH SCRIPTURES

Is "Yahveh" the name of God?

As shocking as it may seem, the answer is not a simple clear "Yes". God, the Creator of all things, is the Supreme Ruler of the universe. The usual name given to God by the Hebrews was what has been rendered into English as "Jehovah" whereas the olden version has the word *God* printed in capitals. The American version which was so revered is that it was not generally pronounced, its place being taken by Adonai (Lord) and 'Elohim' (God), both of which are as a matter of fact expressions for the attributes of God. As it is said, the name "Jehovah" revealed to Moses at Horeb is the name of the God of Israel. Its real pronunciation they say approximates to "Yahweh", but the name might not, according to rabbinical teaching, be pronounced; hence it was written with the vowel points of "Adonai" (Lord) which was substituted for it in reading. The name itself was not pronounced "Jehovah" before the sixteenth century. This alternative or substituted name of God came under discussion among the Jews at a time when the correct pronunciation had long been corrupted and vitiated. It is certainly no matter of surprise.

for in the Eastern countries, it is common to call a man not by his personal name but by the name which has been given to him on account of his profession or some distinctive quality.

If such a practice were in vogue in places where personal names also existed, one of God's attributive names was taken to be His personal name, more so because no personal name had yet been given to God. Although one particular name was regarded as the most excellent, He was more usually invoked through other attributive names ; the supposed excellent name having been regarded as highly sacred to be uttered only by particular persons on special occasions and at special places. Other people could utter it only under the penalty of having their tongues cut off or molten lead poured in their ears, or their hearts torn out or death as among the Hindus.[1] In Judaism and Christianity the most excellent name of God is Jehovah, which occurs 156 times in the book of Genesis and 6000 times in the whole of the Bible. But both the Jewish and the Christian scholars agree that its pronunciation is not known to anyone for a certainty. When the Bible was first written in Hebrew, the script was free of vowel-points, much in the same way as the Arabic script, the reason being that the people of the tongue did not need them. But, when the question of the propagation of the Holy Qur'ān among non-Arabic-speaking people arose, it was found that they could not

1. Gautam Smriti ; 12, 1 ; Purve Memansa 1, 3, 38 ; 6.1.33.

read it correctly without accent marks. It was then that the Muslim scholars devised these accents. The Jews similarly thought of devising vowel marks for the Hebrew script. But since the Hebrew language in those days had fallen into disuse among the Jews, differences arose in putting these marks in the case of many a word. Thus difficulty arose in the way of their writing down the name of God: How could they put it down in a book when they held the belief that it was strictly forbidden for people to utter it except by a Chief Rabbi. Therefore, instead of "Yehovah" four letters "YHVH" were written down without accent marks and preceding them or in the margin was noted down the term "Adonai" to mean that the four letters "YHVH" together with the vowel points of Adonai should be read instead of "Yehovah". It never occurred in the Bible even at a single place without "Adonai" or "Elohim" so that on reaching the term "Adonai", it should be immediately understood that the next word is not to be read. This prohibition is not just an ordinary affair: It imposes the penalty of death on one who dares to utter the name of God. Even the Jewish scholars and savants, who are bitterly opposed to the higher criticism of the Bible, take not the name of God, but write "Adonai" in its place. (*Commentary on the Torah* by the Chief Rabbi, Oxford University Press, Exodus, VI: 2, 6, etc.)

The Jewish and the Christian scholars have divided the discussion pertaining to the name

"Jehovah" into three parts. The first part of the discussion relates to the pronunciation of this term. Since A. D. 1520 it had been written as "Jehovah" but read "Yehoveh", but now it has become more popular. Before this, different pronunciations existed in different periods of history. (1) Jao : (2) Jaoth (3) Jau ; (4) Job (5) (6) Ja ; (7) Jah ; (8) Jeho ; (9) Jeho ; (10) Jehyeh. (11) The Samaritans pronounced it Jabe and Jahova. In the Biblical list of smaller prophets, Joel is the name of the Prophet, which means "Jo" is God.

The Significance of "Jehovah"

The next discussion is on the meaning of "Jehovah". According to some scholars, it is in the nominative case, while others say it is an absolute verb. In its meaning also, there is a lot of difference. In the nominative case it has been translated as the Creator or the Sustainer. But this meaning is merely imaginary and fanciful, without any rational explanation. It is also inconsistent with what has been stated in Exodus, 3 : 14 and 6 : 2. When Moses was commanded by the Most High God to go to Pharaoh, he hesitated and said : "If Pharaoh should ask me, what is the name of your God, what should I say to him in reply ? Tell me, therefore, thy name first." And God disclosed His name to him, saying : "Ehyeh" is my name, i. e. "I am that I am." But Exodus 6 : 3 has it as : "Yah veh" *He That Is* ; and this translation is according to the Greek translation of

the Bible: "*He That Is*" hath sent me; and not: "*I am* hath sent me." Thus, the name which God revealed to Moses, the third time, was "*Yahveh*": *He That Is*." This translation, however, has been brought under heavy fire. It is wrong for the reason that this term might have been coined from the (Be) Hebrew *Yehi*, and its meaning should therefore be "*He will Be*." The second form, Jehu, which is concise and brief, has been derived from a different root. And the third meaning is said to be the "Coming One," indicating prophecy. This significance is of course the most suitable and befitting and in conformity with the rules of Hebrew grammar.

The Jews say that Jehovah is a wrong pronunciation which has been invented by the Christian theologians but it has never been accepted and acknowledged by them. This term is in reality a word of four letters, Y H V H, and is unpronounceable; in other words, its reading or writing is disallowed and forbidden. The pronunciation proposed by the Christian scholars is wrong and incorrect according to the rules of the Hebraic language. *Adonai* is its substitute; and, whenever this term will be used as the name of God, *Adonai* will be used instead of it. In the ancient Greek manuscript not this term but *Kuries* has been used, which gives the same meaning as *Adonai*. It is written in the *Universal Encyclopaedia*:

"Jehovah, an erroneous pronunciation of the four-lettered name of God, made up of the Hebrew letters Yod, He, Vav, He. According to Bible scholars, the proper pronunciation of this name is Jahveh. As early as Bible times, however, in obedience to the provision of the third commandment that forbade taking the name of God in vain, this name was never pronounced, except once a year by the High Priest on the day of atonement in the temple at Jerusalem The people, however, never spoke the name at any time. The term 'Adonai', meaning Lord, was consistently substituted for Yahveh."[1]

In another Jewish Encyclopaedia we read :

"Jehovah, a mispronunciation (introduced by Christian theologians but almost entirely disregarded by the Jews) of the Hebrew 'Y H W H' (the ineffable) name of God. This pronunciation is grammatically impossible. It arose through pronouncing the vowels of the 'Kere' (marginal reading of the Masorite 'Adonai') with the consonants of the 'Ketib' text reading : (Y H W H) Adonai (the Lord) being substituted with one exception, wherever Y H W H occur in the Biblical liturgical books."[2]

The well-known Jewish divine, Philo, has written many a time that this name is unpronounceable, and only such person can hear and utter it within the sacred precincts whose ears and tongue have been purified with divine wisdom,

1. *Universal Jewish Encyclopaedia*, Vol. VI.
2. *Jewish Encyclopaedia*, Vol. VII.

and that any other person who dares to utter it in contravention of these conditions should be prepared to undergo the death penalty, and that one who pronounces it in its real letters shall be at a great loss in the next world. Some Christian padres have tried to articulate it; but their efforts have borne no fruit, for since long its correct pronunciation is unknown. With regard to the truth of its name and accurate significance, there is a vast difference of opinion, and it is not an easy task to tell its meaning with exactness and precision. The languages of the East have their own mysterious manner, which is incomprehensible and unintelligible to the Western mind. Some take it to be a derivative of the Hebrew root "hava," which means *to fall*, as if something has fallen from the sky. Some define its root to be "va," which they interpret to mean *to breathe and to blow*, and thereby the wind or the god of gale. Yet others are of opinion that its meaning is *to be*, and call it, therefore, the instrumental cause. They have probably adopted the right course. It is written in the *Catholic Encyclopaedia*:

"*Pronunciation of Jehovah:* Fathers and the Rabbinical writers agree in representing 'Jehovah' as an ineffable name . . . . The Jews' compliance with the Lensden's wishes would not indeed have been of any real pronunciation of the sacred name as their Christian contemporaries. According to a Rabbinical tradition, the real pronunciation of Jehovah ceased to be used at the time of Simeon the

Just, who was, according to Maimonides, a contemporary of Alexander the Great. At any rate, it appears that the name was no longer pronounced after the destruction of the Temple . . . Abba Shaul refuses any share in the future world to those who pronounce it as it is written.

"(a) Jehovah is composed of the abbreviated forms of the imperfect, the participle and the perfect of the Hebrew word *to be* (Ye Yehi, ho-howeh wa-hawa). According to this explanation, the meaning of Jehovah would be 'He-who-will-be, is and has been.' But such a word formation has no analogy in the Hebrew language.

"(b) The abbreviated form 'Jeho' is for the abbreviations 'Jahu' and 'Jah' while the abbreviation 'Jeho' may be derived from another word.

"(c) The Divine name is said to be paraphrased in Apoc. 1 : 4 and 4 : 8 by the expression 'O W Y Kai OEPXOM ENOS' in which 'OEPXMENOS' is regarded as equivalent to 'OEOMENOS', 'The one that will be' but it really means 'The Coming One', so that, after the Coming of the Lord Apoc. 11 : 17 retains only OWY Kai OWY.

Moses Asked the Name of God

"Here we are confronted with the question whether Jahweh is the imperfect 'hiphil' or the imperfect *Qal*. Culmet Leclese believes that the Divine name is a hiphil form; hence it signifies, according to Schrader, 'He who brings into existence', the Creator, and, according to Lagrade,

"He who causes to arrive," who realises his promises, the God of providence. But this opinion is not in keeping with Exodus, III. 14 nor is there any trace in Hebrew of a hiphil form of the verb meaning 'to be'; moreover this hiphil form is supplied in the cognate languages by the Piel form except in Syriac where the hiphil is rare and of a late occurrence. On the other hand, Jahveh may be an imperfect *Qal*. From a grammatical point of view, and the traditional exegesis of Exodus, iii : 6-16 seems to necessitate the form Jahoveh. Moses asks God: "If they should say to me: What is His (God's) name? What should I say to them? In reply God returns several times to the determination of His name. First, he uses the first person imperfect of the Hebrew 'to be.' Here the Vulgate, the Septuagint, Aquila, Theodotion, and Arabic versions suppose that God uses the imperfect Qal. Only the Targums of Jonathan and of Jerusalem imply the imperfect hiphil. Hence, we have the rendering: 'I am who am' (Vulgate); 'I am who is' (Septuagint; "I shall be" (Aquila Theodotion); "the eternal who does not cease" (Arabic); only the above mentioned Targums see any reference to the creation of the world. For the second time, God uses the first person imperfect of the Hebrew verb 'to be.' Here the Syraic, the Samaritan, the Persian versions and the Targums of Okelos and Jerusalem retain the Hebrew word, so that one cannot tell whether they regard the imperfect as a Qal or a Hiphil form; the Arabic version omits the whole clause. But the

Septuagint, the Vulgate and the Targum of Jonathan suppose here the imperfect Qal. 'He Who is, has sent me to you' (Vulgate); "sent me to you" instead of 'I *am hath* sent me to you (Septuagint); "I am who am and who shall be, hath sent me to you' (Targum Jonathan).

Finally, for the third time, God uses the third person of the imperfect, or the form of the sacred name itself; here the Samaritan version and the Targum Onkelos retain the Hebrew form, and Septuagint, the Vulgate and Syraic versions render 'Lord', though according to the analogy of the former two passages they should have translated "He is God of your Fathers . . . . hath sent me to you." Classical exegesis, therefore, regards Jahveh as the imperfect Qal of the Hebrew verb 'to be',[1] "

The Vowels of Adonai and Letters of JHVH make the Name of God

We read in *Hasting's Dictionary*: "The word (Jehovah) 'Yhvh' acquired such a sacredness that, in reading the name, 'Adonai' (Lord) was substituted for it, hence, in MSS. and print, vowels of Adonai were attached to letters yhvh. Jehovah is a confluent form with the consonant of the one word and vowels of the other. It is not older than the reformation (1520). A Greek transliteration is IABE. According to Homel, it is, *i*, *ai* or *Ya*

1. Charles G. Herbermann, *The Catholic Encyclopaedia*, New York, 1913, pp. 329-31.

the original form of the name. The Hebrew 'yhvh' being a modern expansion and the word being prehistoric, its derivation must remain uncertain. It has been connected with Arabic 'Hawa' 'to fall,' "For he saith to the snow, Be (fall) on the earth, likewise to the small rain and to the great rain of his strength."[1] Or to blow. In Hebrew writing the name is connected with Hebrew 'haya' (to be), in the imperfect. Now with regard to this verb, first it does not mean 'to be' essentially or ontologically, but phenominally; and, secondly, the imperfect has not the sense of a present (am) but of a future (will be). In Exodus[2] when Moses demurred to go to Egypt, God accused him, in saying 'Eh yeh immak,' (I will be with thee)[3]. When he asked how he should name the God of their fathers to the people, he was told, 'Eh Yeh asher eh yeh' (He that He is). Again, he was bidden to say 'Eh Yeh hath sent me unto you.' From all this it seems evident that in the view of the writer, 'ehyeh' and 'Jaweh' are the same, that God is 'ehyeh', (I will be), when speaking of Himself and 'Yahweh', (He will be), when spoken of by others. What will be, is left unexpressed. He will be with them helper, strengthener, deliverer."[4]

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1. Job. 37 : 6.
2. Exodus, iii : 10.
3. And the Lord said unto Moses : Now therefore go and I will be with thy mouth, and teach thee what thou shalt say. And Moses said : "O my Lord, send, I pray Thee by the hand of him whom Thou wilt send. And the anger of the Lord was kindled against Moses . . . . " (Exodus, IV : 12-14).
4. James Hasting, *Dictionary of the Bible*, Vol. III, New York, 1906.

Yahovah or Yahveh ?

"Jehova Witnesses" attest ;—

In the Foreword to *New World translation of the Hebrew Scriptures,* (New World Bible Translation Committee, 1953), it is stated : The greatest indiginity that modern translators render to the Divine author of the Holy Scriptures is the ommission or the hiding of His particular name, when it plainly occurs in the Hebrew text thousands of times in the four-letter word (YHWH) generally called the 'Tetragrammaton.' Far be it from us, therefore, to return to the practice of the Jewish synagogue after traditional Judaism and sectarianism and superstition had developed in it, or back to the style of the Latin Vulgate, which for a thousand years was the dominant translation of the Bible in Western Europe. It followed the Synagogue practice of substituting the titles 'Lord,' 'Adonai,' and 'God' for the Divine name represented by the Tetragrammaton. We follow the example of the first translators of the Greek Septuagint, who rendered the sacred name as a name, as shown by the Fouad Inventory No. 266 Papyrus fragments of the second century B.C. of the Greek Septuagint, on the Book of Deuteronomy......Therefore we render the Divine name in every case where the four-letter name or Tetragrammaton occurs, using the most familiar English form "Jehovah" for the reasons in the foreword of our translation of the Christians offered Greek Scriptures, pages 10-25. In this render-

ing we have followed the vowel-pointing of the Tetragrammaton as found in Ginsburg's edition of the Hebrew Text rather than that of Kittel, who vowel-points the Tetragrammaton to read Yehwah. Especially in the English-speaking world it is the practice in recent decades of this century to hide that outstanding name and to confuse the reader with a substitute title.[1]

Quite contrary to the above statement a noticeable number of European translators render the Divine name '*Yahveh*' as follows :

1. The French translation now being made under the direction of Ecole Biblique de Jerusalem uses the form 'Yahveh' (1948).

2. French translation by A. Crampon uses 'Yahweh' (1939).

3. The French translation by Cardinal Lienart uses 'Yahweh' (1951).

4. The French translation by Edouar d'Dhorme (le Pere Paul Dhormedes Frares Precheurs) uses 'Jahveh' (1910-1946).

5. The French translation by the Monks Maredous uses 'Yahweh' (1949).

6. The Spanish translation by Bover-Cantera uses 'Yahveh' (1947).

7. The Spanish translation by Necar-Colunga uses 'Yave' (1944).

1. *New World translation of the Hebrew Scriptures*, by Watch Tower Bible and Tract Society, New York, U S, A., Foreword, Pp. 20-21.

8. The English Westminster version of the sacred Scriptures by C. Lattey, S. J., uses "Jehovah" (1934).

9. The Holy Bible translated by Monsignor Ronald A. Knox (1949) uses "Jave" many times, as at Exodus 33 : 19; Psalms, 67 : 5, 21; Isaiah, 42 : 8, etc.

10. Seventh edition of the Hebrew text by Rodolf Kittel vowel-points it to read "Yehwah".

11. Leningrad Hebrew Codex (B 19 A) "Yehwah".

12. The Cairo Hebrew Codex of the Prophets and also many of the oldest Hebrew Manuscripts "Yehwah".[1]

American Research on 'Jehovah'

Its substitute 'Adonai' was a heathen god. It is in the S.S. Teacher's Edition :

"Jehovah,' the name revealed to Moses at Horeb, is the name of the God of Israel. Its real pronunciation is approximately 'Yahveh', but this name might not, according to the Rabbinical Teachings, be pronounced; hence it was written with the vowel points of 'Adonai' (Lord) which was substituted for it in reading."

"The name itself is not pronounced Jehovah before the 16th century. The meaning of JHVH, as it was written, is probably not 'I am,' but 'I

1. *New World Translation of the Hebrew Scriptures*, by the New World Bible Translation. Footnote on Genesis, 2 : 4,

will become'. Thus it appears to contain the promise of gradual revelation. It is frequently found in composition with proper names, as Yehoshua (Joshua) Yehon athan (Jonathan) Eliyahu (Elijah) Hikiyahu (Hizkiah).

" 'Adonai' is an intensive plural of adon (Lord) and accurs not in prophecy and poetry as a substitute for 'JHVH'. It was applied by Heathen nations to their gods (thus the Phoenitian 'Tam muz' has the title Adonis) and it is found compounded with JHVH as a proper name (Adoni-Yahu-Adonijah).[1]

The Encyclopaedia of Religion and Religions,[2] says about "Jehovah", the name given to God in the Old Testament:

" . . . . In the authorised version it is often translated 'Lord.' It consists of the consonants J. H. V. H. or J. H. W. H. and amongst the ancient Hebrews was regarded as ineffable and was not pronounced, so that when they read it in the scriptures they say indeed 'Adonai' (Lord) the vowels from this word—the first *A* becoming an indistinct E—were inserted by the Hebrew scribes but what they were originally and how the word was pronounced are unknown. Modern scholars incline to the view that it was 'Jahweh, (pronounced 'Yahweh')

1. S. S. Teacher's Edition published by Oxford University Press, American Branch, New York ; *Cyclopedic Concordance*, Printed by Manhattan Press, New York, U. S. A., p. 133.

2. E. Royston, *Encyclopaedia of Religion and Religions*, George Ellen and Unwin Ltd., London, 1951, p. 207.

OBSERVATIONS ON THE STATEMENTS OF JEWISH AND CHRISTIAN SCHOLARS

1. The sum and substance of what the Jewish and Christian scholars have investigated is that the name of their God has since long been "Jehovah," which is said to be the word of God, and which has been used in the Bible.

2. It was in the last century that after thousand of years, this name was disputed and declared to be wrong, followed by a quest for the correct name.

3. This research has been more difficult than finding out the correct position of the North and South magnetic poles.

During this research ancient annals and inscriptions, religious traditions and the oldest manuscripts of the Bible were studied and scanned. As a result many important things came to light. The net outcome of all this toilsome labour and strain was that the real name of God had since long been lost and that whatever name be proposed it ill-becomes and ill-befits.

4. It was quite a new discovery that the real name of God was not known to anyone even before the time of Moses (refer Exodus, 6 : 4).

5. The name is said to possess greatness and grandeur of such a high order that a mere lip-profession of it earns a man all the blessings of this world. But when asked about the name, it is said that it is not known to anyone.

6. A study of the sacred history of the Jews and the Christians disclosed the fact that in every age there had been a vain quest after the name. A new name was, therefore, proposed which, later on, turned out to be wrong and incorrect. If every word is a frozen picture and its meaning is life and charm, then the word "Jehovah" is a lifeless word, it had been born and reborn in evernew garbs, it grew old and died.

7. Differences arose in respect to its pronunciation and the matter became doubtful and dubious; as a result its true significance is not known.

8. The Jewish charges that the Christian divines have misstated and mistaught the name of God as Jehovah, is unjustifiable and baseless. When it did not exist in the Bible in its correct form, nor was it permissible to utter it correctly, it is useless to vax hot against the Christian scholars because they did the same thing as the Jews wanted and desired; it was not allowed to utter the real and correct name of God and it constituted a grave offence, liable to be punished with death in this world and damnation and disgrace in the Hereafter.

9. If the Jews knew this name in its correct

form, how and why did the dispute arise as to its correct pronunciation ?

10. Do the Jewish priests sincerely wish (of course against their own doctrine) that the correct name of God be known to the world and be on the lips of every person; or do they want it ever to remain a sealed secret ? If its correct pronunciation were disclosed to the world, the possibility of its being uttered by the tongue will obviously become greater; it seems, the Jews wished, the smaller the knowledge, the better.

11. Where in the Bible has it been commanded that Adonai, or some other name, should be recited instead of the real name of God ?

12. Let us suppose that the 'Most High God' has two names, "Jehovah" and "Adonai." Since both the names are His, there seems to be no reason why He should be pleased by one and so much displeased on hearing the other that He should command the utterer thereof to be executed.

13. When God has a dislike for his own name and wants not to be invoked by it, then why should He reveal it at all ? A man having an aversion for a name does not even care to mention it. If God too, had likewise not disclosed his name, or only whispered it in the ear of Moses forbidding him to divulge it to anyone, the question whether or not it should be uttered by the tongue would not have arisen.

14. The Jews called it a sealed secret; the most exalted personal name, etc., is of no earthly

use, for the reason that its utterer has to lay down and lose his life.

15. To repeat the name of one's dear over and over again has a charm of its own and the more a lover will recite and remember the name of his beloved; the more proved will be his love and adoration. It is written in the Book of Numbers, (6 : 27) : "And they shall put my name upon the Children of Israel; and I will bless them." And in the Psalms, "that men may know that Thou, whose name alone is Jehovah, art the Most High over all the earth" (83 : 18).

16. The value and worth of a name are according to its meaning and significance; and if its meaning is not known, its value and worth are nothing. It is, therefore, unreasonable to look upon and regard Jehovah as the Mighty, Sacred and Blessed Name.

17. A personal name is that which encompasses all the attributes of the named one. It is thus incorrect to define Jehovah as a Personal Name. At the most, it expresses only one attribute of the Divine Being, that He is, as the Jews themselves say in commentaries. Jehovah, therefore, is an attributive, not a personal name.

18. It appears from Deuteronomy (28 : 58) that it is a terrible name. And Jacob said: "I have seen God face to face, and my life is preserved"; (Genesis, 32 : 30); "Thou shall not be afrighted at them: for the Lord thy God is among you, a mighty

God and terrible" (Deut., 7:21); "For the Lord your God, is God of gods, and Lord of lords, a great God, a mighty and a terrible" (Deut., 10:17). "And said, I beseech thee, O Lord God of heaven, the great and terrible God") Nehm., 1:5). The conception of the fearful and terrible Lord Jehovah cannot be called the most exalted name, If He had had more of love and kindness in him, He would not have prescribed the penalty of death for uttering His name.

19. The Rabbis of the Jews, who claim to know the Hebrew language and to have the best understanding of the Bible, propose Adonai as a substitute for Jehovah. They must have considered Adonai better than Jehovah; otherwise there could be no sense in replacing a superior name by an inferior one.

20. In big American cities there are three kinds of signposts on the roads: (1) Road closed; (2) Red signal to warn that the road is dangerous, and (3) Green light, indicating peace and safety. In the Book of Genesis, one comes across this sign of danger at 156 places, and there are as many as 6,823 points in the whole of the Bible according to careful computation of scholars. The reader is confronted with two kinds of dangers: (1) that the name of God is doubtful and dubious and (2) what should be read and what not. In other words, the road is closed, and positive danger of life lies ahead; that is to say, even if you pronounce it correctly, your

life will not be spared. On the other side of it, there is the green light of Adonai directing : "Give up the upper road and adopt the lower one." It is, therefore, obviously clear that safety lies in abstaining from reciting the name Jehovah. But it is not understood why these four letters YHVH or the four-lettered word, which is so deadly and dangerous that a mere repetition of it throws one into grave peril in this world and, according to Philo, into the flames of hell in the next, should have been recorded in the Bible as many as 6,000 times. Why should not a conference of the Jewish priests and the Christian padres be convened to expurgate it from the Bible ?

21. In the Ten Commandments of the Bible the third Commandment strictly forbids the recitation of this name. Should one suggest that it be obliterated from the Bible and replaced with Allah in order to save people from the penalty of death in this world and the fire in the Hereafter ?

22. It is written in the Book of Numbers (6 : 27) : And they shall put my name upon the children of Israel; and I will bless them." But when the name of God itself got lost, all the blessing and grace must have vanished and gone from the nation. Why not, therefore, put the name Allah upon the Children of Israel ? He will bless them.

23. The attributive quality of God's name, Jehovah is said to be that it expresses His existence in all the three tenses, in Hebrew *Jehu* is in

the future tense, *Have* the present and *Hawa* the past. It was by the fusion and coalescence of one letter from each of the four letters YHVH, that Jehovah came to be formed. It is indeed a childish hotchpotch; and it suffers from a grave defect. Even if this arrangement be altered and changed, the meaning will remain the same, although Jehovah will be shattered to pieces and broken. For example HYVH, HVHY, VHHY, HHYV, VYHH. etc., etc. will have all the same meaning which Yehovah has, for the letters are the same. The meaning will be same, because it is said: Every letter of Yehovah has individual sense.

24. That the name Yehovah is wrong according to grammatical rules of the language, has now been accepted unanimously by both the Jewish and Christian scholars. It is now stated to be Yahveh, which is the future tense that means "The coming One."

25. In this connection our Christian friends may well be asked a question. When both the Jews and Christians are agreed on this point that God's name should not be uttered by human mouth, why should not this interdiction be imposed on the names of Jesus, whom the Christians believe to be one of the Trinity? It is really strange that whereas taking of the name of God the father is strictly forbidden, name of God the son has not been placed under this ban, especially in the view of the fact that the Gospels prohibit taking of the name

of the Messiah. Turn over to Luke 9 : 20, 21 and Matt , 16 : 15-20 : "Jesus said unto his disciples: But whom say ye that I am ? Peter answering said, the Christ of God. And he (Jesus) *strictly charged them, and commanded them to tell no man that thing.*" It is indeed a matter of great surprise that the Christians do not obey the explicit command of their Lord. They do not enunciate the name of the Father, but bow their heads at the name of the son.

Yahveh is the name of the Coming Lord

The frequency and force, together with strong incontrovertible arguments, with which the Oneness and unity of God have been stated and stressed in the Holy Qur'an are surely not to be found with regard to this Great Truth in any other revealed book. Besides, the explicitness and clarity with which it was announced over and over again through the Prophet's own mouth that he was only a human being is undoubtedly not to be found in respect of any other prophet in his own Scripture.

Krishna, Ramchandra, Buddha and Jesus are reported to have claimed divinity for them ; this is on account of the fact that there is dubiousness and doubt in their books as now available. There certainly was not any doubt and ambiguity in the actual words spoken by them, but the statements which have come down to us through centuries do contain complexity and confusion.

The Qur'an has worked a wonder in the matter of inducing belief in the unity of God and adducing perfect arguments in support of it, and disclosing the Prophet's human nature to the clearest degree.

In the ancient scriptures the advent of the Holy Prophet is said to be the advent of God Himself according to Deut., 33 : 2 ; the general Epistle of Jude, 1 : 14, etc. Let no one slip into the error of thinking that, like the Hindus, the Buddhists, and the Christians, we also wish to prove that the Holy Prophet Muhammad is God's incarnation or His son or (God forbid !) even God. The Muslims earnestly cherish an utmost jealously for the Unity of God, and can never be induced to believe their Prophet to be God or His incarnation or Son.

The significance of the coming of God Himself is, according to our belief, one's complete knowledge of His person and perfect attributes, the manifestation of His Almightiness and perfect power, and fulfilment of His promises held out to the prophets, and the coming of victory and triumph of Truth.

It is true that God is inconceivable, but His existence is proved through His attributes and manifested by His works. All His attributes are exhibited in the creation and all natural processes: He is *al-Mubdi*, the Author of life ; He is *al-Zahir*, the Manifest, He to Whose existence every created thing clearly points ; He is *Al-Qabid*, the Controller, He Who keeps all things within limits ; He is *Al-*

Khafid, the Depresser, He Who brings low the proud: He is *Al-Muqit*, the Preserver, He Who preserves the faculties of all created things. These are but a few of His wonderful attributes mentioned in the Qur'an. "His knowledge extends over the heavens and the earth" (Qur'an, ii. 256). "And thou art not engaged in anything, and thou recitest not from Him any portion of the Qur'an, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book" (Qur'an, x. 62).

By personal name, a person, place or thing is recognized and distinguished from others. Pondering over the 150 names of God or personal names found in the basic languages of different nations of the world, it appears that all of them with only one exception, are attributive names.

It is a matter of fact that the pre-Islamic religions, as we have found them, are not universal in their principles. They were undoubtedly enough to meet the needs of their respective times; but they were all the same true. The personal name of God was not revealed unto the Jews. Only a hint was thrown at it; that He or His perfect manifestation would appear at some future time. So the Jews kept on calling the attributive name as His personal name; and later on threw

it also into oblivion. When the Holy Prophet Muhammad came, he disclosed the personal name of God, threw perfect light on it, and taught the ways of its knowledge and wisdom. It was for this reason that the Prophet's coming had been foretold as the Coming of God Himself, meaning thereby that the world will get Divine knowledge and wisdom through his intermediation.

Prior to the advent of the Holy Prophet Muhammad, stones and trees, cows and calves, the sun and the moon, the planets and the stars, were worshipped and adored as Divine Beings.

Against the children of Israel the Prophets had to complain that they always began to worship the idols of other nations. Even mortal men, born of humble and helpless mothers, who stood in need at eating and drinking, who slept and had to be awakened, who wept and cried, had been raised to Divine heights by the people and worshipped. But it was the Holy Prophet Muhammad (peace and blessings of God be upon him) who taught that the personal name of the Most High God is Allah and that He is neither born, nor eats nor drinks, nor sleeps nor stands in need of rest on the seventh day being tired, He takes no walk in the cools of the garden, nor is He afraid of the people who began to build the tower in Babylon, He climbed not down from the clouds to wrestle with Jacob nor did He ever feel aggrieved at His own deeds; in the mother's womb He never entered nor was He

ever an infant in swaddling clothes, neither a young man full of hot blood. On hearing His name uttered He falls not into a fit of rage; nor ever killed a man for touching his cup or utencils (Numbers, 4 : 15). He is the Lord, not only of the children of Israel but of all the nations of the world. His holy name is Allah, for he is the possessor of all the perfect attributes; any kind of imperfection whatsoever is not to be found in Him; He is the Almighty, All-Powerful, the All-Wise, and the All-Knowing. He created not the world to fulfil the ends of His justice, but for the purpose of manifesting His Love and Benevolence unto His creatures. In his *Arabic-English Lexicon*, Professor Lane thus gives the meaning of the name Allah: "Comprising all the attributes of perfection."

1. There is in Him not only one excellent quality, but all the sublime attributes to the most perfect degree. If 'Yehovah' was the name of the particular God of Israel, then Hari, Om, was the name of the Hindu God and Yazdan that of the Parsees, God, Lord, Theo, Shangti and Kamui are all His names. But Allah exclusi ely is one such name which incloses and includes all the other names and expresses and indicates all the excellent attributes.

2. The Holy Qur'an has thrown a challenge to all the nations and religions of the world, saying: Bring forth as against this name Allah another name, or term if you can, which has the compre-

hensive meaning: "Comprising all the attributes of perfection."

3. It contains all power and beauties and negates all evil and weakness as we see in human beings.

4. Allah has neither any dual nor any plural number, for He is neither two nor three, but the One true God.

5. His Unity is not number One's unity, because one has its fractions 1/2, 1/3, 1/4, and so on to the unlimited number. Allah's Unity, or Unity in Islamic theology, means His uniqueness in all his attributes.

6. Unlike Yehovah, Om, Deu, and Theo, etc. God's name has not been derived from any root, for God Himself has not been born.

7. Unlike Yehovah, and Om, this name Allah is not an amalgam or compound of fractions and fragments, for the most High God Himself is unsullied from fragments.

8. There is no feminine gender of Allah in Arabic like goddess or Deva and Devi, the reason being that it is pure and free from the hotch-potch of God the father, God the son, God the holy ghost and mother of God.

9. Not only after Islam but in the pre-Islamic time, this name had never been used for any idol, the sun or the moon, the star or the planet, nor for anything else save the one true God.

Review on the names of God in Different Languages of the world

Ponder over the names of God in the different languages and you will realise that most of them are mysterious and wrapped in camouflage. The Babylonians, the Chinese, the Ancient Egyptians, the Cretan, the French, the Italians, the Gallics, the Greeks, the Irish, the Japanese, the Latin[1] the Portugese, the Spanish, all of them name the God 'Heaven' and we hear in England and America, "Heaven knows this and that." Heaven is not an attribute of God. It is symbolically an abode of God. As we read in the Bible "And hear Thou in heaven Thy dwelling place" (I Kings, 8 : 30); "He that sitteth in the heavens shall laugh" (Ps., 2 : 4); "But our God is in the heavens" (Ps., 115 : 3); "O Thou that dwelleth in the heavens" (Ps., 123 : 1); "Our Father which art in heaven, Hallowed be Thy name. (Matt., 6 : 9); Heaven in Anglo-Saxon is 'hefen', meaning the sky, firmament, expanse of space surrounding the earth.[2] (Gen., 1 : 1, 8 ; Ps., 19 : 6; Isa., 40 : 22). There are seven heavens and above all is the heaven of heavens in which God abides.

1. Deus, singular, plural Di, Dei, and Dii is frequently in MSS. Its root in Sanskrit is Di. Div (dyu) to gleam, (Greek, Zeos) heaven, devas (gods), Greek Dios (a god) a Diety. In Latin we say :" Ita me diament" (so help me the gods); "pr deos immortalis" (by the immortal gods). "Cum dis volentibus" (by the gods help) ; "Si dis placet" (if it please to gods) highly distinguished or fortunate person. *Harpers Latin Dictionary*, A new Latin dictionary founded on the translation of *Friends Latin German Lexicon*, Edited by E. Andrews, American Book Company, Chicago.

2. God, the term god is found in all the Teutonic languages (goth, gup etc.) But as in Norse sources god signifies image of a deity, and as the word is connected with 'Gutze' (idol) higher being was believed to be present in the image.

All these nations name God by His residence. They have, it seems, no proper name for Him. The Chinese say: "It is not lawful to use the name 'Shang-Ti' lightly. Therefore, we name Him by His residence, which is 'Tien' or heaven." They say: "Heaven is most High, yet listens to the lowliest." Heaven is man's origin; and when oppressed by poverty, he recalls his origin. For when men are overwrought and worn out, who is there that does not cry to Heaven. The Japanese say: His name is 'Kami' which is an abbreviation of 'Kangami' meaning to look at, to judge. Others say a form of 'Kimi' (Lord), while still others give Kabi as its origin. Modern 'Kamui', who or that which covers or shades. In reality, the name of God in Japanese is 'Kami' which means above, as they say heaven is Kami, earth is shimo[1]. Out of the 155 names of God stated above God (with slight variations) the most popular name is in the Dutch, Danish, German, Norwegian,[2] Swedish, Teutonic and English languages. It is an Anglo Saxon word. Germans pronounce it Gott, Icelanders Godh, Goth and Guth. Lexicographers say its root is in Sanskrit Hu, call upon or invoke. Its verb is *gooded*

1 Japanese 'Kami' in modern dictionaries: its meaning are (i) a spirit, which is thought to exist invisibly with unlimited supernatural power of good or evil, to punish crime or reward virtue in human beings, an object of trust or fear (ii) The honorific given to rulers previous to the reign of Jimmu (iii) The name applied to spirits enshrined in Shinto Shrines (iv) The Christian God. *Japanese English Dictionary* (Ed. 1896) by F Brinkley.

2 Gud, avgud, gudbarn (god child) guddini and gydje (goddess) goddom elig (godlike) *Engelsknorske Norwegian Dictionary*, Oslo Gyldindal, Norsk Forlag. In Salavonic language 'Bog', bogaty means rich. Ubog signifies poor. Compare it with Sanskrit Bhaga and Bhagwan.

and *godding*, i.e. to make into a god, deify ; idolise, God-child, god-daughter are also used ; goddess a female god or deity ; hence a woman of extra-ordinary or stately beauty ; god-father, god-mother all these phrases are used ; godling, a little god, a minor or petty deity. So, having its root, plural form, feminine gender, sons, daughters and wives, it is not the proper name of the Divine Being ; a proper name is a particular person's name, written with capitals and usually without 'the' or 'a'. Every religious scripture, no doubt, has a pre-eminent name of God, but really an attributive name of Almighty God. Though the language may be unfamiliar, the reality is not ambiguous to us. If we know the meanings of these names, we shall realize that most of them are the best attributes of our God. The names are at variance in various languages, but it is just like flowers of fine distinct colours. It seems to me that God may be better glorified by the very variety of flowers that blossom in the garden. Honen, the Japanese teacher (1132-1212), taught the worship of 'Amida' and the Persian Zoroaster named God 'Mazda'. Both words are synonyms and with a very slight difference homonyms also. Both mean The Light. The Holy Qur'an says : "Allah is the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp—the lamp is in a glass, the glass is, as it were, a brightly shining star—lit from a blessed oil tree, neither eastern nor western, the oil

whereof gives light, though fire touches not, light upon light. Allah guides to His light whom He pleases, and sets forth parables for men, and Allah is Knower of all the things" (xxiv. 35). This parable declares that the Divine Name in every nation, language and scripture is a lamp of subtle distinct colour, but light is the same. It comes beyond and shines through it. If you keep looking at the lamp you are lost, for thence arises disparity. Jehovah is tha Lord God of the Israelites. Om is the deity of the Hindus, Yazdan is the god of the Zoroastrians, Shangti is the heaven of the Chinese, Kamui Amida is the saviour of the Japanese, and so on and so forth for the rest. But peep into the light (Allah) which shines through all those distinct lamps of distinct colours and you will be delivered from henotheism to the Monotheism of Islam, the religion of no particular race, tribe, colour, caste or country but of all humanity.

All the names of God are good and excellent. In Greek it is Theo, in Sanskrit it is 'Om', in Buddhism it is 'Buddha', in Hebrew it is 'Jehovah,' etc., We may say Allah is Jehovah, Allah is Adonai, Allah is Om (see our discussion on these names elsewhere in this book). Allah is Elohim, Allah is Parmatma, Allah is Shangtie, Kamui, Amida and Ahuramazda. But we cannot say Yahovah is Allah, Adonai is Allah, Om is Allah, Shangtie, Kamui etc. is Allah. The reason is, we may say Darwin was a good scientist but we will be wrong to say a scientist is a good

Darwin. So Allah's are all the 200 names of different languages of the world. All these names from the East and the West are attributes of Allah. His personal and proper name is Only One name, that is Allah, comprising all the attributes of perfection. Personal and proper names should not be translated, but all other names are subject to translation, just as the word god is used for other objects, objects of honour and dignity. The reason is very simple. These names have dual and plural numbers and feminine gender and are compound words, having their roots and comparatives.

Just as the spring brightens the world with flowers of distinct colours and the tired eyes revel in it, so will the revelation of the Holy Qur'an have contracted in its blossom the blossoms of variegated (*par excellence*) names of God of all the scriptures of the world, and has created harmony and salubrious air in the world of religion. It is a unique wonder of the Holy Qur'an that it has abridged all the excellent names of God in three short verses, that every religion of the world that has the highest name of God is confirmed by the Qur'an. He is Allah beside whom there is no other god, the Knower of the invisible and the visible. He is the Beneficent, the Merciful. He is Allah beside whom there is no other god. The Sovereign Lord, the Holy One, the Author of Peace, the Granter of Security, Guardian over all, the Majestic, the Supreme, the Superb. Glory be to

Allah from that which they set up (with Him)! He is Allah, the Creator, the Maker, the Fashioner. His are all the other beautiful excellent names. Whatever is in the heavens and the earth (angels and All men of all religions and nations and languages) declare His Glory. He is Mighty and All-Wise. (Holy Quran, lix. 22-24).

Turn back a few pages and you will see that Allah is the *thesaurus* of all the Holy names, contains in itself all the names of God, which all the nations of the world recite in three score basic languages, revere, glorify and bow to it. Believe in it and your belief will be complete and perfect in the Lord God of all the nations. And you will be an honourable member of the religion of humanity.

THE RELIGION OF ALL THE PROPHETS

The opening verse of the Holy Qur'an, from which I composed my introduction, is a composite of four significant words : one being the synonymous of name, and the other three comprising His proper name (Allah) and His two foremost attributes of beneficence (*al-Rahman*) and mercy (*al-Rahim*). Having expressed my humble views on the magnitudinous significance of His proper name (Allah), I now endeavour to discuss the two excellent epithets of beneficence and mercy.

According to the teachings of Islam, it is through this attribute of beneficence (*al-Rahman*) that He caused the awakening creation. That this glorious attribute, emanating solely from Himself, exhibits magnanimous expression in a living and perfect universe, and is the source of bounties and favour of untold proportions bestowed upon Mankind. We have in the Qur'an (vi. 19) : "And if you try to count the favours of Allah, you will surely not be able to number them. Surely, Allah is Most Forgiving, Merciful."

To this attribute also we owe revelation and Divine guidance, His revealed Books and His Prophets. Just as He has provided physical necessi-

ties to all nations and races, He has also provided spiritual necessities to all nations and races. There are, however, religious teachings incompatible or in contention with this basic truth, *e g.* the Jewish Torah and the Christian Bible consistently speak of Jehovah as the god of the Israelites ; the Hindus firmly stress that "Indra" or "Om" is the god of the Aryans; and the Zoroastrians declare with equal vigour that Ahura Mazdah brought light only to the Zoroastrians ; and all fallaciously lay claim to monoply of guidance. In contrast to all of these nations and religions, Islam alone declares that God (Allah) is the Lord of all the nations of the world. Therefore God's first and foremost imputation of 'Beneficence' is not reserved or bequeathed to any one chosen nation. The Arabic word *al-Rahman* is pregnant with the rationale that the Lord of Immeasurable Mercy bestows His favours and shows His Mercy even though man has done nothing to deserve them. The granting of the means of subsistence for the development of physical life and of Divine revelation for the development of physical life and of Divine revelations for man's spiritual growth is due to the attribute of unbounded love in the Divine Being.

If all the religions of the world believe in this attribute of God, they must realise that Divine revelation was not bound or restricted to any nation or geographical boundaries So the religion of all the prophets will be the one which professes

that prophets have been raised in all the nations of the world, and requires its adherents to believe in all of them.

The Divine names are not objects of ceremonies nor are they to be counted on beads.

The Holy Qur'an teaches us that religion is not an arbitrary conglomeration of dogmas and ceremonies and that the counting of Divine names on a rosary or whirling in a prayer wheel is not the chief object. Religion is a way of life Divinely prescribed for the moulding of man's character, and the guidance of his initiative; therefore, it is only by the consistent and conscious *Imitation* of these Divine names that man can benefit by them—becoming thereby a medium through which they are expressed.

True it is that God is inconceivable, but His existence is proved through His attributes, and manifested by His works. It is in the Holy Qur'an: "(We take our) colour from Allah, and who is better than Allah at colouring and we are His worshipers."[1] It emphasises: "Whatever is in the heavens and whatever is in the earth glorifies Allah, the King, the Holy, the Mighty, the Wise."[2] All His attributes are exhibited in the process of Nature and these are no other than His ways in the making, creating, and ruling of the universe. In the interest of good citizenship, even the most agnostic mind dare not

1. Holy Qur'an, ii. 138.
2. Ibid., lxi. 1; lxiv. 1.

deviate from the requirements of these names (or, in other words, the Divine ways and laws of governing the universe). Let a scientist study everything of the universe. He will find that there is order, law, and rational development. When every blade of grass is not without law and order, how can it be possible that the Creator of man, being the universal Father, should chose any one race for His special blessings to the exclusion of others. On the other hand, every nation claims to have its religion God-inspired. The religion of humanity is, therefore, bound to have faith in all the prophets though the Books in their hands might have lost their purity, but to say that other nations had no guidance from God amounts to an insult to the Beneficent God. And it is in the Holy Qur'an : "The Beneficent God, taught the Qur'an"[1] *i.e.* the Beneficent God Who brought things into existence for the sustenance of man. Man has not earned them. The same Beneficent, we are told, has taught the Qur'an which is a necessity for the spiritual life of man. So the revelation is a Divine gift for the spiritual sustenance of man, like so many gifts for his physical sustenance. Hence those who deny the universality of revelation from God, who do not believe that the prophets were raised in all the nations of the world, are as a matter of fact deniers of the Beneficent God. As it is plainly stated in the Holy Qur'an : "Thus We have sent thee among a nation, before which other nations have passed

1. The Qur'an, lv. 1.

away (to whom We sent prophets) that thou mightest recite to them what We have revealed to thee; and they deny the Beneficent".[1] If God is love, He will love all human beings.

According to Islam, baptism of water does not effect any change in a man. It is the broads principle of faith to accept the prophets of all nations; it is this faith which opens the mind for reception of all truth, and inspires it with love and reverence for all good men of all the nations.

Universality of Religion

F. Max Mullar writes :—

"Man is a religious as well as a rational being. There does not seem to have been a period of history when mankind was without a religion. All the ancient seers claimed to be inspired from "Above". You cannot call them liars unless you assume that a child is a fibber or a trivial liar. A careful study of the Assyrian and Babylonian history lifts the veil that has so long enshrouded the origin and evolution of that perfected Hebrew monotheism which was later to become the mother of both Christianity and Islam.[2] Even now the devout reader of the Old Testament is taught that the idea of the Divine unity, as set forth by the ancient schools of the Hebrew prophets, was the result of a sudden inspiration and revelation of Himself to a chosen people by the God of

1. The Qur'an, xiii. 31.

2. It is absolutely wrong. Hebrew conception of God was a henotheism, i. e. 'Our God is One God ; but other nations have their own gods. Islam proclaims : There is no god but Allah, "the Lord of all the nations".

the universe. It is now possible to comprehend, how far back in the morning of Semitic religious conceptions, the minds of this ever-religious race were tending towards a gradual development of this very idea, which, however, was never to be fully developed in Babylonia or Assyria. The geims of the conception of Divine unity undoubtedly existed at a date far earlier than the beginning of the Hebrew civilisation. Indeed, the conception of one God, first for all the tribes and then for all the world, may be said to be a common racial heritage among the Semitics."[1]

Will Durant, in his *Story of Civilizations says*: "The code of Hammurabi was unearthed at Sus in 1902, beautifully engraved upon a Diorite cylinder, that had been carried from Babylon to Elam, (*ca.* 1100 B.C.) as a trophy of war (it is now in the Louvre). Like that of Moses, this legislation was a gift from heaven, for one side of the cylinder shows the king receiving the laws from Shamash (219). At that time gods called me, Hammurabi, the servant whose deeds are pleasing . . . who helped his people in time of need, who brought about plenty and abundance . . . to prevent the strong from oppressing the weak . . . to enlighten the land and further the welfare of the people."

It is in the Vedas of the Hindus: "Who is the God to Him we shall offer sacrifice. He Who gives breath, He Who gives strength, Whose command all the bright gods (angels) rever, Whose shade is

1. P. Max Mullar, *Hibbert-Lectures*.

immortality, Whose shadow is death. He Who, through His might became the sole king of the breathing and twinkling world, Who governs all this man and beast. He to whom heaven and earth stand firm by His will, look up, trembling in their mind, He who alone is God above all gods (angels) (Rig Veda, 10. 121. 2, 4, 5.)

Eskimos are so proud of their religion that they say) "Europeans had come to Greenland to learn manners and virtues." *Somnerfolkways 13; S and K vol. I, 358*).

A cursory glance at the history of human civilisation will show that religion has been the supreme force in the development of mankind to its present condition. That all that is good and noble in man has been inspired by faith in God, is a truth at which perhaps even an atheist would not cavil. Abraham, Moses, Christ, Krishna, Buddha and Muhammad have, in their turn and degree, changed the whole history of human race. If we make a tour round the world from the Far East to the end of the West, we will see that Japan, China, Thailand and Burma have "Buddhism", "Shintoism" and "Taoism." India's dominant religion is Hinduism. Persia had Zoroastrianism. Syria, Babylonia, and Palestine had been illuminated by Israelite prophets. Egypt breathed with the "Book of the Dead".[1] Greece had

1. The essence of religion is given in the "Book of Dead": "He sought for others the good he desired for himself. Let him pass of." Also: "Hail to Thee, Great God, Lord of Truth and Justice. I have come before Thee, my Master, I have been brought to see thy beauties." *Masper Dawn 189.*

old Grecian Scriptures. Germany lived with "Old German Scriptures". Scandinavia had its book "Idd". In America we find "Popalvoh".

So we find religion prevailing all over the world. But what religion means, and what is its purport, is a great contentious topic.

Religion, its aims and objects

What is religion? What are its aims and objects? The word "religion," its origin and what it renders, is a matter of consideration. The derivation of this word is a subject of dispute since olden times, and it is yet an open question. The dictionaries and lexicographers in their attempts to define religion are not in accord.

An Etymological Dictionary of the English Language by Skeat tells us: (1) that the word came to us through French from Latin *religio*, meaning "piety"; (2) again, that it is a word related to *religens*, which means fearing the gods, pious, and is a word opposite to *neg-ligens* that which we call negligent.

Cicero, in his *Denatura deoram*, derives religion from *relegere*, (to treat carefully); those who carefully took into head all things pertaining to the gods were called *relegiose*.

Divine institute derives religion from *religare* (to bind). We are tied to God and bound to Him (Religate) by the band of piety; this is correct, not as Cicero holds.

Religion from *religere*, in the sense of recovering; we recover Him, are drawn to him.

Religion binds us (religate) to the one Al-Mighty God.

Religion, broadly speaking, means the voluntary subjection of oneself to God. It exists in its highest perfection in heaven where the angels and saints love, praise and adore God, and live in absolute submission to His Holy Will.[1]

Conception of religion in Hinduism and Buddhism

The significance of religion in Hindu and Buddhist terminology is *Dharma* or *Dharman* and *Dhamma* ; but *Dharma* is not equivalent to religion. It originates from *dhar* (to hold, bear, support, maintain, preserve) ; literally it means a law.

Dharma, an older form of the Rig-Veda *Dharman*, means that which is established or firm, steadfast, decree, statute, ordinance, laws, usage, practice (often as a synonym of punishment); virtue, morality, justice, the law or truth of the Buddha.[2]

In the Vedas it is not used in the significance of a true religion from God, but as a usage and practice of people inhabiting different countries. It is in Atharva-Veda: "People behold different religions of different languages according to their residence."[3] It is in the same meaning that it is used in the Dhammapad of Buddha.[4]

1. Hermann, *Catholic Encyclopeadia.*
2. Robert Caesar, *Dictionary of the Pali Language.*
3. Atharva-Veda 12 : 1.45.
4. *Dhammapad*, 360.

Religion in Islamic Theology

In Islamic theology, the Arabic word for religion is *Din*, the root meaning of which is obedience and requital, (from *dana*, be recompensed, judged, obeyed).[1]

The Holy Qur'an says; "Surely the religion with God is Islam."[2] It is strange to see that there is no word such as religion in the Old Testament nor in the Gospels. At this point I need not discuss the definition of religion or *dharma*.

Religious as well as secrtarian adversity is the greatest curse of mankind. There are in this world scores of religions and every religion has hundreds of ulcers in its breast. Generally speaking, every fervent member of a particular religion asserts that his religion is the only true religion. The adage seems to be a bare fact that what is one man's religion is an anathema to another. To a devout Hindu, a Christian and a Muslim, and for that matter followers of other religions, are *Malekshas* (malacious, offal) and a Christian's conviction is that a Hindu is an infidel. This disease is so universal that no religion is exempt from it. The result is that all the religions are contained as if in water-tight compartments. It is thought that it is by emphasizing on difference rather than on similarities and likenesses that the greatest

1. Lane, *Arabic English Lexicon*.
2. The Holy Qur'an, iii. 18.

progress could be made. It is a great pity that believers in one religion and fanatics in a particular sect should condemn vehemently the followers of other religions. Truly the Holy Qur'an says: "And the Jews say the Christians follow nothing (true) and the Christians say the Jews follow nothing (true), yet both are readers of the (same) Scripture. Even thus speak those who know not."[1]

At another place, the Holy Qur'an states: "And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires, Say: Bring your own proof (of what you state) if ye are truthful. Nay, whosoever surrendreth his purpose to Allah while doing good, his reward is with his Lord and there shall no fear come upon them, neither shall they grieve."[2] The Jews and Christians are here blamed for denying truth in each other like ignorant men, notwithstanding that they were both followers of one Book (the Old Testament). So it is written in the Gospel: "When the Jews heard the news of preaching Jesus, they said: 'Can there any good thing come out of Nazareth.'"[3] "Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet."[4]

The dominant religion of India is Hinduism, Hindu dharma as it has been called since thousands of years. Yet a century ago there arose a new sect, the so-called Arya Samaj. The pundits of this

1. The Qur'an, ii. 113.
2. Ibid., 111-12.
3. John, 1 : 46.
4. Ibid., 7 : 52.

offshoot have written a large number of voluminous books against the orthodox Hindus, and proclaim that the name Hindu is no good, but is in fact a contemptuous epithet labelled on them by their enemies; it means black man, slave, thief, and illegitimate, etc. This booming propaganda proved so effective that thousands of people, discarding the name Hindu, labelled themselves with Arya. It was only a stunt to increase their numbers, for the name Arya is not a designation of any religion; it denotes a race, colour or caste in the Vedas. The following references are worth noting:

(1) "Distinguish Indra the Arya and those who are Dasyus."[1]

(2) "I Indra distinguishing the Dasa and the Arya."[2]

(3) "Indra, having killed the Dasyus, protected the Aryan colour."[3] It looks like an ethnological distinction of colour between Arya and Dasyu.

(4) "I, Indra, who do not give over the Aryan name to the Dasyu."[4]

It enjoined that those who are not Aryas might not give their children Aryan names.

(5) Arya visha (Arya clan).[5]

(6) "Indra increases the Aryan power."[6]

1 Rig. I : 51 : 8.
2. Ibid., 10. 86 : 19
3. Ibid , 3 34. 9.
4 Ibid., 10 49.3
5. Ibid., 10. 11.4.
6. Ibid., 1 : 10 : 33

(7) "Agni (god) is increaser of Arya."[1]

(8) Indra the companion of Arya.[2]

It is evident from the following quotations that Arya is not the name of pious, religious, God-fearing and noble men, as the Vedic poets seek refuge from the Dasyus as well as from the Aryas. If the Dasyus signify robbers and malicious men (as the Arya savants declare), then according to the Vedas, the Aryas are also malicious, for which reason the Vedic poets seek refuge from both of them :

(1) "Thou, O hero, struckest these two enemies the Dasa fiend and the Arya."[3]

(2) "They (Indra and Agni gods) kill the Arya fiends, they kill the Dasa fiends, they strike off all haters."[4]

(3) "Turn away the weapon of Dasa or Arya."[5] (Likewise see the following references : Rig-Veda, (6.22.10 ; 7.83.1 ; 10.69.6 ; 8.24.27).

One is naturally led to ask the name of the religion of Vedas. The Vedas do not mention any name. Now, turning to our Christian friends, it may be said that Jesus (peace be upon him) in his life-time never gave any name to the class of his followers. We Muslims call ourselves Muslims throughout the Muslim world and Hindus every where name themselves as Hindus, but it is a matter of surprise

1. Rig. 8.103. 1.
2. Ibid , 7. 18 7
3. Ibid., 6 : 33 3
4. Ibid., 6.60. 6.
5. Ibid., 10.102.3.

that Christians in different countries call themselves by different names: Christians, Christans, Nazarites, Masihi, Isaie, Jesuist, etc., etc. Their real name is a mystery. Everyone of us knows that the name Christ is Greek in origin, which was never uttered by his parents. It is, therefore, obvious that in his life-time he was never called by the name of Christ. Is it not ridiculous that a person be given a name after his death? Those who have studied the Bible know that most of the prophets had two names, one given by their parents and the other favoured by their Lord, which latter always superseded the former. As the tradition runs in Matthew,[1] an angel of the Lord appeared to Joseph, the husband of Mary and said to him: "She shall bring forth a son, and thou shalt call his name Jesus!" But it is stated accurately in Luke that the angel did not go to Joseph, but to Mary and he said unto her: "Fear not, Mary, for thou hast favour with God. And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name 'Jesus'."[2] Jesus is an equivalent of "Yehoshua" which means Jehovah or God is saviour or Helper. Yoshua, a military leader of Moses, was the first man to have this name, and then it was borne by a dozen other persons. In fact, the name seems to have been quite common among the Jews. So the

1. Matthew, 1.18-21.
2. Luke, 1.30-31.

name given by God to Mary's son was "Jesus," not Christ. As I have stated above the name Christ was not parental and he was never called by this name in his life-time. The name *Christian* therefore, was unknown to Christ's disciples. They were known to each other as brethren of one family, as disciples of the same master, as believers of the same faith. The world, however, could know nothing of the true force and significance of these esoteric terms. Thinking it, therefore, necessary that the followers of the new religion should have some name, it was first at Antioch in about A. D. 43 that the followers of Christ were called Christians, the Greek form being 'Christianus'.

It is recorded in the Acts: "And when he [*Barnabas*] had found him [Paul], he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the disciples were called Christians first in Antioch."[1]

"The name and the place where it was conferred are both significant. It is clear that the appellation 'Christian' was one which, though eagerly adopted and glorified by the followers of Christ, could not have been imposed by themselves. To the contemptuous Jews they were *Nazarenes* and *Galileans*, the names which carried with them infamy and turbulence of the places whence they sprang, and whence nothing good and no prophet

1. Acts, 11 : 26.

might come. The Jews could add nothing to the scorn which these names expressed, and had they endeavoured to do so, they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name *Christian*, then, which, in the only other cases where it appears in the New Testament (Acts, 26 : 28; I Peter 4 : 16) is used contemptuously could not have been applied by the early disciples to themselves nor could it have come from their own nation the Jews : It must, therefore, have been imposed upon them by the Gentiles, and no place could have so appropriately given rise to it as 'Antioch' where the first Church was planted among the Heathens. It was manifest by the preaching of the new teachers that they were distinct from the Jews, so distinct as to be remarked by the Heathens themselves; and as no name was frequently in their mouths as that of 'Christ' the Messiah, the Anointed, the people of Antioch, ever on the alert for gibe or mocking taunt, and taking Christ to be a proper name and not a title of honour, called his followers Christians, the partisans of Christ . . . . And just there is no reason to suppose that the name 'Christian' of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt."[1]

Trench draws attention to the fact that in

1. Dr. William Smith, *Dictionary of the Bible*, pp. 428, 429.

the New Testament we never find the word applied to the followers of Jesus, except by their adversaries and that it was not introduced till the preaching of Paul to the gentiles of Antioch.[1]

"This name *Christian* was never used in the early history of 150 years after the Christ by Clement of Roma, Barnabas, Hurmes. The name Christian means "Dupe of a false prophet."[2]

"The disciples of our lord were thus first denominated at Antioch, shortly after the time of Paul's conversion, (Acts, 11.26). This name was given to them either by Divine direction or was a term of contempt applied by their enemies . . . . They were known to each other as brethren, of one family, as disciples of the same master, as believers in the same faith and so were called brethren (Acts, 15.1, 23.[1] : ICor., 7.12), disciples (II.26, II.29), believers (5.14).

"It would seem that the name 'Christian' which, in the only other cases where it appears in the New Testament (Acts, 26.28; I Peter, 4.16), is used contemptuously, could not have been applied by the early disciples to themselves nor could it have come to them from their own nation the Jews; it appears, therefore, to have been imposed upon them by the Gentile world and no place could have so appropriately given rise to it as Antioch where the first Church was planted among the

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1. Trench, *On the Study of Words*, pp. 99-100.
2. James Bradstreet Greenough, *Words and Their Ways in English Speech*, London. p. 297.

heathen. Its inhabitants were celebrated for their wit and a propensity for conferring nick names."[1]

By whom was the name Christian invented? Here we are left with no direct evidence. The Christians do not seem to have used it for themselves, at any rate within the apostolic period. They called themselves the brethren, the disciples, the faithful, but never Christians. In the only passage (I Peter, 4.16) the phrase "as a Christian" is parallel with "as a thief," "as a murderer," which shows that the writer for the moment is speaking from the point of view of the heathen persecutors. Even St. Paul (Acts, 26 : 28) seems to avoid using the name "Christian." It is not probable, then, that Christians themselves invented this title. Nor is it much probable that the Jews invented it. The only direct name by which they called the Christians in the New Testament is that of Nazarenes (Acts, 24.3).

More probably, it is to the heathen populace of Antioch that we must look for the origin of the name.

Significance of the Name

From I Peter we learn that the heathen term "Christian" was practically equivalent to 'mal factor" (Acts, 4, 15, 16, *cf* 2, 12, 3. 16). What wsre the reasons for this malice and contempt?

The object of the "Christian" worship was a crucified man; unto Jews a stumbling block, unto

1. *Popular and Critical Bible Encyclopaedia*, art "Christian."

Gentiles foolishness, (I Cor., I. 23).

The *Harper's Bible Dictionary* says about the term "Christian." : The name carried by followers of Christ since New Testament times ; possibly first applied in derision by non-Christians.[1]

"The name itself was only contemptuous in the mouths of those who regarded with contempt him from whom it was derived."[2]

"We have seen that the name was left unused by a series of Christian writers at a time when it was already familiar to the younger Pliny in 116-117, and Suotonious in 120 *A. D.* The plain fact is that they did not used it. For designing their community there lay at their command an ample variety of expressions, such as brethren, saints, elect, etc. In fact, it is probable enough that the name came from the heathen themselves in the first in instance. With such a view of its origin, Acts 11. 26 fits in very well".[3]

"In the New Testament, the word occurs in Acts 26.28 and I Peter, 4.16. The word has the usual Latin termination denoting a partisan of . . , . and shows that already the word Christians was in common use as a proper name. The intention of the folk at Antioch was doubtless to fasten on the disciples a kind of party designation as a nickname. Within the church the same termination later label-

1. *Harper's Bible Dictionary*, p. 98.
2. Rev. John M'clintock D D , *Cyclopaedia of Biblical Literature*, p, 269.
3. Cheyne *Cyclopaedia Biblioa*, Vol, I, p. 753.

ed various heretics, Basilidians, Valentinians, Arians. As the word 'Christ' meaning 'anointed' or Messiah, must have been unintelligible to Greek pagans.[1] The name was originally applied to followers of Christ by outsiders, being first used, according to Acts, II. 26 at Antioch A. D. 40-44. In the New Testament it occurs in only two places in Acts 11 : 26,28, here it is used by Agabus speaking to St. Paul and I Peter 4.16, where its use by enemies or persecutors is envisaged. According to Tactus it was already current among the populace of Rome at the time of the Neronian persecution (A. D. 64). Owing to its pagan origin the word was long avoided by Christian writers."[2]

"For the origin and primtive usage of the term, we are thus thrown back upon the three first named passages. Of these the fontal reference in Acts II. 26 explains that the name by which the religion of Jesus has been known for nineteen centuries was coined by the pagan slang of Antioch on the Orontes, a city which like Alexandria, was noted for its nicknames, yet the title is not a rough sobriquet, it expresses a certain contempt . . . . Christ was thus taken as a proper name. It owes more to these Syrian pagans than some leader of revolt or obscure religious fanatic in Palestine. His name was ever on the lips of a certain set of people and it was but natural that these should for the sake of con-

1. *The Interpreters Bible.* "Christian" (name), New York, vol. lx, p. 149

2. F. L. Cross, *The Oxford Dictionary of the Christian Church*, pp. 275.

venience be distinguished as Christ's adherents or Christians. These citizens of Antioch were emphasizing one deep truth of the new religion, viz., that it rested not on a dogma or upon an institution, but on a person; and that its simple and ultimate definition was to be found in a relationship to a Jesus Christ, whether 'Christos' to these Syrian Antiochenes was one strange God (Acts, 17. 18) or a Jewish agitator.[1]

Islam the only true Religion for all the ages

"Surely the religion with Allah (God) is Islam."[2] This verse of the Holy Qur'an is a pragmatic verse: it does not mean that Christ, Moses, and all the other prophets of the world are pseudo or spurious ones and that Islam is the only true religion in the same strain as other religions proclaim that, besides their own, all are untrue and sham. Islamic attitude towards other religions is cordial, it preaches equal love for all, equal respect for all, rather more than that, an equal faith in all. As the Holy Qur'an in its very beginning declares: "And who believes in that which has been revealed to thee (Muhammad) and that which was revealed before thee,"[3] that is to say of all the religions of the world, Islam is the only religion that laid down the broad bases of faith in all the prophets, and the recognition of truth in all

1. James Hastings, Ed., *A Dictionary of Christ and the Gosples*, p. 316.
2. The Qur'an, ii.113.
3. Ibid., ii.4.

is its distinctive characteristic. This verse of the Holy Qur'an indicates that the religion of all the prophets was one and it was Islam. By this declaration, the Holy Qur'an has put itself in an exceedingly difficult position. We know that millions of trillions of men since bygone centuries have been proclaiming, and even now proclaim that they follow Jesus Christ and are Christians. Similarly, Hindus since a long long space of time have been declaring that they are Hindus or Aryans, and so have been the claim of the Jews, Zoroastrians, Buddhists, that they are Jews or Israelites, Zoroastrians, and Buddhists, not Muslims. All of them love their particular religions so much so that they are apt to sacrifice their all for their respective religions. In view of this rigidity of faith, how true it is to say that the religion of all the prophets was one and the same, as the Holy Qur'an emphasises; that the religion of Abraham, Jacob, Joseph, and all the other prophets was Islam. It is stated: "He has made plain to you the religion which he enjoined upon Noah and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus to establish religion and not to be divided therein."[1] And Noah is asked to emphasize on his people: "But if you turn back, I ask for no reward from you. My reward is with Allah, and I am command-

1. The Qur'an, xlii.13.

ed to be of those who are Muslims."[1] The religion of Solomon was Islam: "She the Queen of Sheba said: My lord, surely I have wronged myself, and I surrender with Solomon to Allah."[2] "And when His Lord said unto him [Abraham] to surrender (be Muslim), he said I have surrendered to the Lord of the worlds."[3] Abraham enjoined upon his sons, and also Jacob (saying), O my sons! lo! Allah has chosen for you the true religion; so die not unless you are Muslims."[4] "Or were ye present when death came to Jacob, when he said unto his sons: What will you worship after me? They said: We shall worship thy God, the God of thy fathers, Abraham and Ismael and Isaac, one God, and unto Him we surrender (are Muslims)".[5] Joseph's prayer was: Make me die as a Muslim."[6] "And Moses said: My people, if you believe in Allah, then rely on Him if you are Muslims."[7]

And the magicians of Pharaoh said: "Our Lord, pour out on us patience and cause us to die as Muslims."[8]

And likewise about the disciples it is recorded: "When I revealed to the disciples, saying: Believe

1. The Qur'an, x 72.
2. I "surrender" or I believe in Islam. The Qur'an, xxvii.44.
3. Ibid., ii.131.
4. Ibid., ii.132.
5. Ibid., ii. 131-133.
6. Ibid, xii.101.
7. Ibid., x.84.
8. Ibid., vii. 126.

in Me and My messengers, they said: We believe and bear witness we are Muslims."[1]

And it is also related that all prophets raised after Moses were Muslims. "Surely We revealed the Torah, having guidance and light. By it did the prophets who submitted (were Muslims) judge for the Jews."[2]

These passages elucidate that Islam is the true religion of all the prophets of the world and, through their agency, religion for the whole of humanity. More than this, Islam is not only the religion of every prophet but, according to the Holy Qur'an, it is also the natural religion of everything: "Seek they then other than Allah's religion? And to Him submits [*aslama*] whoever is in the heavens and the earth willingly or unwillingly and to Him they will be returned."[3]

Reader's attention is invited to the quotation from the *Catholic Encyclopaedia* given above purporting that religion means the voluntary subjection of oneself to God. It exists in its highest perfection in heaven where the angels and saints love, praise and adore God and live in absolute submission to His Holy Will with the amendment that on this earth all the prophets of the world also loved, praised and adored God and lived in absolute submission to His Will. The Holy Qur'an says:

1. The Qur'an, v. 111.
2 Ibid, v 44.
3. Ibid., iii. 83.

"They speak not till God has spoken, i.e. they speak according to what He has taught them, not speaking of their own accord. Secondly, when they act, they act according to His commandment. Thus both their words and deeds are in accordance with the Divine Will, and therefore all references in scriptures to their sins and transgressions are interpolations. This is another charming grace of Islam that it emphasises not only to believe in the sinlessness of their own Prophets but asserts that all the prophets were sinless and subservient to God.

So the passage under discussion. "Surely the religion with God is Islam" signifies that the word "Islam" indicates the very essence of the religious system known by that name. Its primary significance is the "making of peace" and the idea of peace is the prominent idea in Islam. The name Islam is derived from the Arabic root, *aslama* literally meaning, "to feel perfectly safe, to be absolutely tranquil, to be at perfect peace with oneself and the rest of the world by having done one's duty, by having paid one's dues." This is the way of approach to God and the epitome of Islamic teaching.

As I have already shown, there is not the least allusion to Judaism, Hinduism, Arya Dharma, Zoroastrianism, Christianity, in their scriptures, nor did Zoroaster, Moses and Buddha give any name to their followers. It is a bare fact of history that early disciples discredited the recorded pro-

phecy of Luke and Matthew : "Thou shalt call his name Jesus"[1] "He shall be called a Nazarene."[2]

And it has been rightly said : That it was not Rome which accepted *Jesus* but the pagan Nazarenes accepted God as Christ and converted as Christians. The early followers of Jesus were called Nazarenes.[3]

1. Luke, 1.31.
2. Matt., 2.23.
3. Acts, 24.5.

QUR'AN A QUINTESSENCE OF ALL THE SACRED SCRIPTURES

The name or title of a book gives the first impression and is worthy of note, for the writer usually chooses a name or title best suited to it. It should make the reader interested enough to make him want to read on. But the name should either be familiar or arresting; the reader's attention can be picked up by giving the book a name that is nearest its concern or that has definite human interest, elucidating the subject discussed. The *Veda,*[1] *Torah,*[2] *Gospels,*[3] *Dhammapad* and *Zend Avesta*[4] and other similar names of the sacred Books are most significant. We admire and honour them from the core of our heart, notwithstanding the fact that these are not revealed names. The term *Rig-Veda* is

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1. The name Veda is derived from the root 'vid' (to know, to think, to be) It is used frequently as a verb in Rig-Veda (more than 55 times). As a noun it means riches or wealth (of the enemy, Rig 3.53.14, etc.) Nowhere in the Veda, it has been used as a proper name of a book. On the other hand there are so many books on art which are called Vedas, as Ayur-Veda, Sarp-veda, Pishach-veda, i.e. the book of medicine, snakes, and evil spirits, etc.

2. Torah, Pentateuch, or Bible is an imposed name, nowhere it is to be found in the text as the name of a book, save only of Ten Commandments.

3. Gospels is an Anglo-Saxon term equivalent to the Greek *Evenggleos*, Lat. Evengliu "good tidings." It is not a title or name or a book, but a good tiding that Jesus gave to his people (Mark 1 : 1), hence it is not an inspired name.

4. Zend Avesta is a very improper designation, as Zend, a commentary or explanation, was applied only to the explanatory text, to the translations of Auesto (Avesta from the old Persian Abasta, the law . . . the Zend being no language at all. Translation of Zend Avesta in the *Sacred Books of the East*, Introduction, p.

not to be found in the scripture itself. The name *Torah* is of "Ten Commandments". The so-called Gospel as a book was never uttered by Jesus. *Dhammapad* is not a pencraft of Buddha. No one knows the revealed name of *Zend Avesta* or *Avesta-zend*, not even correct pronunciation of the name of its author.

The name *al-Qur'an*, the proper name of the sacred Book of Muslims, is not imposed on it by doctors of law. It has been given by the Lord Himself and occurs more than fifty times in the Book itself. The word "Qur'an" is an infinitive noun from the root *Qara*, primarily meaning "he collected things together".

The Holy Qur'an was revealed piecemeal in a long period of twenty-three years. The art of writing was then, still in its infancy throughout the world. It was telecasted from the Lord to an unlettered person among a most illiterate people, but it was written, collected, memorised and copied by several persons from the first to the last verse, in the life-time of the Holy Prophet. This is a unique and unprecedented, historical fact. No other sacred scripture could maintain its original purity.

It was not an accident or just a matter of chance; it was predicted beforehand as it is emphasised: "Surely We have revealed the reminder, and surely We are its Guardian."[1]

1. The Qur'an, xv. 9,

And this is one of the most wonderful prophecies, fulfilment of which is and will ever remain a standing testimony to the truth of the Holy Qur'an. The fulfilment of this prophecy is so evident that a great orientalist like Max Muller corroborates it and a hostile writer like Muir admits: "That there is probably in the world no other book which has remained twelve centuries with so pure a text." (Muir's *Life of Muhammad*, Intro. xviii.)

Another significant meaning of the word "Qur'an" is a large reservoir in which collect water from all sides. A great lexicographer Raghib says: the term *Qur'an* means a reservoir to which all the surrounding waters rush, and the Book is called Qur'an because all the previous scriptures are drawn together in it.

The Qur'an is a collection of the best religious teachings of all the sacred books. It is plainly stated in the Qur'an itself: "A messenger from Allah reciting purified pages containing all right scriptures."[1] All right directions necessary for the guidance of man, whether previously revealed or not, are to be met with in the Holy Qur'an. The Qur'an thus claims to contain all the good points of other sacred books, and in addition supplies their deficiencies.

At another place the Qur'an emphasises: "And certainly We have made the word to have many connections for their sake so that they may be

1. The Qur'an, xc. viii, 2.

mindful. Those unto whom We gave the scriptures before it, they believe in it. And when it is recited unto them, they say: We believe in it. Surely it is the truth from our Lord; lo even before it, we were of those who submit (unto Him)"[1] The phrase "We have made the word to have many connections," in original Arabic, implies that the word of Allah as contained in the Qur'an is made to have many points of connection with previous scriptures, so that it may be easier for the people to be reminded of its truth.

Even if they did not believe in previous revelations, the broad points of likeness in the principles of two different prophets appearing at such a difference of time and distance from each other, among entirely different nations and under totally distinct circumstances, is a matter of consideration.

And the fulfilment of prophecies in one in the other afforded conclusive evidence of the truth of them both. Here in this verse the reference is to the points common with the previous revelation; it is also clear by the verse that follows ("whom We gave the scriptures before it").

An Anthology of all Revealed Books

There is a chapter in the Holy Qur'an entitled by "al-Nahal," (the honey bee), where it is stated that the bee sucks juice from flowers of all kinds and makes it into honey, which is analogous

1. The Qur'an, xxviii. 51-53.

with the name Qur'an. Because in all this process the honey bee is guided by instinct, which is indicated here as an inspiration to her "Sucking what is best in the flowers, then producing a beverage of many hues in which there is healing for men."[1] This illustration from the physical world is given to show a similar work of the Divine law in the spiritual world, viz. that the prophet collects by the Divine revelation, all that is best and noblest in any religion, and sums it up in the Holy Qur'an, a work which could not be effected by human exertion.

It is to be noted that four kinds of inspiration have been specified to the honey bee:

(*i*) Revelation to make a wonderful hive.

(*ii*) Using all kinds of flowers and fruits.

(*iii*) Walking in the ways of Allah, submissively.

(*iv*) Transforming the juice into honey.

Hundreds of unperceivable wonders are hidden in these four kinds of inspiration or miraculous instinct of the bee. What a glorious and perceptive tribute to nature's enigmatic ways as they are manifested within a palace of wax. This is a striking analogy in the honey bunch and the Holy Qur'an.

Just as spring brightens the world with flowers of distinct colours and creates harmony and salubrious air; then, in this immense sanctuary of

1. The Qur'an, xvi. 68.

nature, there comes a silent fair damsel. With no lip service and prayer but without rest from sunrise to sunset all the day long, she is ever on her wings to and fro, in the ways of her Lord submissively, so that she achieves in the centre of her sphere which no living creature, not even man, has achieved. She pours the whole stream of her activity into one single purpose to accomplish the hard job, bending all her energies, looking neither to the right nor to the left in obeying the injunctions that God has prescribed for her. It is elucidated in the Holy Qur'an, "And thy Lord inspired the bee saying: Make habitation in the hills and in the trees and that what they thatch."[1]

Let us ponder over the Arabic name of the honey bee, the backbone or subject of this verse. Leopold Ranke, the great German historian (d. 1886), writes "the Middle Ages boasted of two classical languages, Latin and Arabic, but the Arabic, with its richness of derivation and fluency, far surpasses Latin." The Arabic language has been favoured by the Creator that He sent down His word to the Prophet Muhammad in its admirable idiom which ushered in a culture in the Middle Ages unequalled by any other in literature, learning and science.

We define and sharpen our ideas naturally by comparison and contrast. There are a large number of languages spoken in this world, and it

1. The Qur'an. xvi. 68.

is not possible to discuss thoroughly on the analogy of this wingy bee insect. There are, however, some basic language. We, therefore, start with Sanskrit, Latin, Greek and English, which call this insect *Madhumakshi*, *Apis*, *Hymnoptra* and *bee*, respectively. *Madhumakshi* a compound word, literally, means a honey bee ; *Apis* indicates a bee, *Hymnoptra* (*hymn* membrane ; *opera* wing closing or folding) an insect that folds and closes wings.

It will be seen that there is no logical or philosophical sense in these names. The root meaning of the Arabic name *al-Nahl* is "gift" or "present" without obligation ; giving gift to someone without obligation. The general idea is to look upon life as a process of getting. "I am a part of life of my times doing what I can to make more honeyed and salubrious," is a savory reprimand that we learn from the honey bee.

Raghib, the great lexicographer of Arabic, explains that the honey bee is given the name *al-Nahal* for this reason: she visits flowers and fruits, but she does not harm or spoil them, she uses but not abuses them, quite opposite to the human practice ; we use, rather abuse, them.

More than that, she loves the flowers and kisses them incessantly and this sweet osculation is a matter of vitamin B-1, phosphorus, metabolism, and thiamine, etc. in the honey bee. On the other hand without these lovely smacks of the bees, flowers won't fructify, since she carries pollen from

one flower to another. Had there been no attraction in flowers for the bee, more than a hundred thousand kinds of plants would not have been able to form seeds and would have died without posterity. The apple you ate ripened from an apple blossom and that pink flower needed the osculation of a honey bee before it could grow into an apple.

Comparison and contrast between other animals and honey bee may not be fully apprehended until we discuss utility of both. Cow is useful to us, and we also need sheep, but bees are necessary to fertilise the clover, the corn, and all sorts of other grasses. What would the cow and sheep do without the bees? We must, therefore, keep in mind that both the cow and the sheep need the bees. Hence the Holy Qur'an emphasises: "Therein is surely a sign for a people who reflect."

Yet *al-Nahal* is a very pregnant and most philosophic name. The animals of the world take turns at playing this important role. At certain times or certain places any one of them may be the star of the show. In the sandy Sahara, the camel may be the useful animal; in temperate regions, there was a time when the horse was man's most useful animal. We might say that now-a-days the cow is our most valuable cattle. We cannot forget the faithfulness of the dog. But all such animals demand from us forage and fodder, shelter and care involving expenses. The honey bee is the

only most useful animal, in which the Benevolence of God is clearly manifested.

And benevolence may be said to be a true regard for the needs of others as justice is a due regard for their rights. It is essentially unselfish. It acts positively and negatively; it refrains from injuring and confers benefits. As I have stated above, the honey bee, while visiting and using the flowers, never harms them, but obviously fertilises and fructifies them.

Among the animal world, it is the bee alone that has been of paramount use to man. Man very early had been understood that honey is an ambrosia. But the bee need not be domesticated or tamed like the cow and other animals. Without obligation she produced honey prior to the advent of Adam on this earth. Ever since man offered honey to gods and realized that it was one of the rewards of paradise.

So the honey bee is the most gifted of all animals. Her name in Arabic, *al-Nahal*, the most precious gift or a moving image of the Benefection of God, is, therefore, most appropriate. She is the only insect that provides an important part of our food, yet she asks no gratuity from us.

This illustration shows the similarity of the honey bee's way of working with the Divine laws in the spiritual world, as the Holy Qur'an says about the Holy Prophet: "Say, I ask or you no reward for

it." "O my people, I ask you no fee for it."[1] As the honey-bee asks for no reward and shelter, so the Holy Qur'ān is a unique gift from the Beneficent God, as the Qur'ān itself emphasises.[2]

The Beneficent God brought things into existence for the sustenance of man before his creation. Man has not earned them. The same Beneficent God, we are told, has taught the Qur'ān, which is necessary for the spiritual sustenance of man, like honey which is a gift for his physical sustenance. Hence, benevolence is the highest virtue ; it is said to be the mother and root of other virtues.

An iInspration to Honey-Bee

For men this world is nothing more than a place for acquiring knowledge. We are here to learn, that is to store up things in our memory, which is one of the first developed human faculties. Then we have intellect to cultivate, which mostly depends upon our past. The past provides for us the ideas and principles, by which we are to-day surrounded. Nothing which has come down to us from the past has a finished form. Just because it is ancient, it cannot bind us ; we are ever and ever on the road to progress.

The honey-bee, on the other hand, has no past experience, no schooling, no training ground to

1. The Holy Qur'an, xi. 51.
2. Ibid., lv., 1, 2.

develop her abilities. Yet she performs in her sphere of activities what no other living creature, not even man, has performed.

One may say that intellect or ability to reason is a great mental attitude, which is the golden road to human progress, and honey-bee is lacking in this faculty.

She belongs to the invertebrate kind of animals (only the vertebrates have the reasoning centre), yet she shows in her work wisdom, sagacity, science and art ; she is creative in intent and sociology.

An apiarist says : The more we learn about honey-bee, the more we find that their lives and habits are like our own. The honey-bees live and work together in large communities, somewhat as we do in cities. Their social system is so perfect that man stands to learn from them.

The Holy Qur'ān says : "Here is a sign and understanding in the work of an ignorant and unversed for the people who reflect." It is a curious miracle that an intelligent and wise man witnesses more wisdom and sagacity in the activities of a dumb insect.

In short, the Divine laws of nature are at full play in the ways of the honey-bee. An examination of her comb reveals her craftsmanship in engineering, science, art, architecture, chemistry, social studies, psychology, and higher mathematics.

It is said that animals do their work by instinct. What is instinct ? It means to impel, instigate, to prick ; inborn tendency, to behave in a way, characteristic of a species, natural, unacquired mode of response to stimuli ; as suckling is an instinct in mammals.

At the head of the social insects come the bees. The skill is so remarkable, their organisation so extraordinary that there is the danger of our giving them credit for too much wonderful knowledge. It is difficult problem to say where instinct ends and intelligence begins.

Now we come to the topic ; an inspiration to the honey-bee. The first clause of it is : "Chose or make habitation in the hills and the trees, and in that what they thatch." The first thing worth being noted is the honey-bee's instinct of choosing and making her home. Animals are classified into two categories : those that have no home-making instinct and those that have. The latter have prevalence over the former. Many animals have no home. They spend their entire lives moving about, as Jesus says : "And a certain scribe came, and said unto him, Master, I will follow thee withersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests ; but the Son of man hath nowhere to lay *his* head."[1]

1. Matt., 8, 19, 20 ; Luke, 9. 57, 58.

Some animals make homes for themselves only when they are about to have young. Many animals with backbones live in permanent homes, some of which are mere holes dug in the ground. But there are birds who make fine nests. A person's home must fit his way of living.

Home-making is an important universal activity of mankind. Making the home a happy and comfortable place to live in is an art and science. It involves knowing how to do many things. Birds and animals know by their instinct how to make their homes. But man stands to learn. He gathers knowlegde from many fields in solving home-life problems. He draws on science, art, social studies, psychology and mathematics. One of the necessities in successful living is the ability to get along with others.

Honey-bees are social insects, living in large communities. The society of the honey-bee differs from societies of all other insects. The honey-bees farm into a colony. The whole complex is a co-operative society of workers and larve, completely and thoroughly social.

In the verse of the Qur'an under discussion, it is stated that the Divine laws of nature are at play in the honey-bee's construction of her comb.

A well-known building engineer of London says : The bee, in constructing a comb, affords an excellent example of the economic application of

material in that it uses a minimum of substance to maximum advantage.

A competent engineer will display in his work four kinds of economy : (1) economy of space ; (2) economy of time; (3) economy of matter; and (4) economy of labour. It is strange to find that such a little bit of flesh displays all kinds of economic wisdom in constructing her comb. Those who have ever seen the embellishment of the honey-bee know that its comb contains hundreds of small cells, joined to and connected with each other symmetrically, and every cell is hexagonal or six-sided.

There are three sorts of fingures, simple and easy to draw : rectangular, square and circular, of which the circular construction is the strongest receptacle.

Why the honey-bee makes her cells hexagonal, which is rather difficult to draw, is a matter of reconsideration. The reason is very logical and economical : (a) hexagon is nearer the strongest construction. (b) If the cells were circular, the space around the borders would go waste, because the circular cells placed one besides the other would leave a convex cavity between them. (c) And if she made square cells, there could be concavity at every angle of the square. (d) Hence the larvae in the cell will take rather a cylindrical shape. So the circle and the square are strictly opposite to

the law of economy of space, economy of time, economy of matter and economy of labour.

The bee makes every cell of the comb hexagonal. It is common knowledge that six is a definite number which is half of twelve and twice of three ; it is more than five and less than seven. Now the question is : why does she not make the one cell of five sides and the other of four or seven or eight, as an untrained, absent-minded and oblivious man often does ?

The answer is purely logical. The bee does her work by instinct or in accordance with the inspiration from her Lord God, as the Qur'an has pointed out : "Thy Lord God had inspired her to follow the ways of the Lord submissively."

This is an admitted fact that the bee, like animal species, has no ability to count, and is quite unaware of the numerical system. Addition, subtraction, multiplication and division are blur to her. She cannot differentiate between three and four. Yet we witness the rules of higher mathematics applied in the construction of the honey-comb.

Economy of space, labour, matter and time is evident in the comb in that these hexagonal cells are so joined together that the walls are not twofold, as we often have a single wall separating two rooms. The honey-bee builds the comb two-storeyed horizontally. Her home comes down from top while

our home rises from bottom. She utilizes single roof between two storeys, which shows a wonderful skill.

All the epic verses of the Greek and Roman poets are hexagometer (6 feet) and they are proud of it ; the honey-bee in constructing her cells hexagonal is rightly be "house proud."

The material for building a house is a very important item. The announcement on a factory's sign-board : "Established one hundred years" is a sign of assurance that its products have achieved perfection and need not be altered. If the honey-bee were to put a sign-board on her comb, it should be : "Established hundred thousand years". So perfect the material used that it would never be replaced by any other material.

The material for constructing a house usually comes from outside and is selected according to the class of the house. Birds make their nests of grass, leaves and straws ; man since the ancient times used and still uses different kinds of material ; but the honey-bee, since the dawn of her genesis when man had no idea of home making, builds her comb of wax, which she manufactures, in her own belly kindling a fire on honey.

This fabric is so light, soft, temperate, snug and compatible that from thousands of years the need has not been felt to replace it.

It is the essence of honey made immaculate.

How she transforms it into wax, is an unsolved mystery. Who taught the tiny insect the process of making such a fine spotless thing for the construction of her comb is a matter of consideration. Man, with all his puff of knowledge and scientific cognition, cannot make his habitat by bare sputtering.

The combs are built from the top downward in an exact pattern. Man's home goes upward. In civilized countries housing projects are restricted by rules and regulations, which specify for a given area the percentage of building, standard length, breadth and height of each room and certain thickness of walls according to the weight of the roof, sufficient light and air, etc. As against this the bee's house is a hanging city. Its foundation and base are not on the earth, but trail from the tree trunk or a rock. Hence it should not be heavy. It requires more prudence, care and restrictions to compete the law of gravitation on which weight of a thing wholly depends.

Now the material available to the bee for housing is only honey ; but how did she realise it ? Who taught her that this is the whole and sole material for her house ?

Honey is a sweet, thick liquid, and weights heavy. Aristotle, the great philosopher, told us; there are two things, weight and lightness or levity. But honey-bee, since her genesis thousands of years before Aristotle, knew by instinct or by

inspiration that this is untrue ; there is no principle of levity in matter. All material things have weight or gravity. It is not on account of a levity or weightlessness, but it is air that restrains a piece of paper or a feather to fall down.

The major job of the bee's life is to store honey. It cannot be stored without cells and cells ought to be light. The honey-bee has to meet this problem.

Honey, as I have already said, is a thick liquid and is heavy in weight. It cannot give away its weight unless a competent scholar of chemistry cogitate on it or work on it attentively. The word "chemistry" indicates the science of elements and their laws by combination and behaviour. If things did not change when mixed with each other, the whole world would stay still. So the making and unmaking of compounds need a thorough study of matter. A material thing when it expands gives away its weight. It becomes lighter or less in weight. The honey-bee, by inner impulse, knows, how to reduce the weight of the honey and decompose it. We do not know the procedure of it but, as the rules of engineering require, her home should be light, for the reason that it is a hanging home.

Being a dumb insect, the honey-bee knows nothing of the science of chemistry, but by instinct or by inspiration she knows that honey is a compound

comprising of different elements, mixed not in equal proportion. Just as water always and everywhere contains eight times as much of oxygen by weight as hydrogen, there are in honey dozens of ingredients mixed in different proportions. (I will elucidate on it under the caption "Fourth Inspiration to the Honey-Bee"). If a compounder is not alert he is likely to prepare a dangerous mixture. Making honey from flower nectar is called *composition*, and transforming honey into wax is a kind of *decomposition*. Composition and decomposition are two laws of chemistry. In composition we require a certain degree of heat; decomposition also demands the same degree of heat. We may well pause and ponder: Who taught the bee the process of composition and decomposition? The Holy Qur'an indicates: "Thy lord God inspired the honey-bee."

Wax is produced in the form of scales, which are extruded from glands on the under (ventral) surface of the abdomen, and is mixed with the secretions of the salivery glands in a chewing process. Its melting point is 60° to 66°C. (143-151F). Its specific gravity is usually 0.958 to 0.967°, *at 15°* Centigrade its seponification is *88-98*. When its temperature is raised to 86°F, it may be moulded by hand. These specifications need a thorough knowledge of chemistry. An illiterate common man cannot understand specific degrees of heat, ratio of the weight, quality, melting point, specific gravity, etc., but these scientific terms are manifested in the works of honey-bee.

Wax is a complex chemical substance related to fats, but usually harder and more brittle, preserving honey, preventing moisture. It is a bad conductor of heat, and the oxygen of the air affects it very little. It issues as a clear liquid from pores under the wax plates, and soon hardens into thin flakes, It is the best suitable fabric for making combs' cells. Such a cunning chemist is the bee that she produces such a unique material for her holy sanctuary, which she invented at a time when man was sucking his thumb in his cradle.

The greatest scientist is at his wit's end how the honey-bee changes honey into wax. A large number of young bees hang themselves in a form of cluster from the roof for hours or a couple of days, and by some mysterious way they increase the heat of their bodies and thus change honey into wax.

The honey-bee, by a divine favour, throws a challenge to human wisdom to produce from flower juice such a solid fatty wax, which differs from other fats, having greater hardness and a higher melting point, not dissolvable in water, so light that its specific gravity is ·967 and melting point 155; gives off bright light, quite harmless to eyesight and much more utilized for medicinal purposes and the most competent stuff for the inverted hanging home and storing ambrosia of the gods. Man cannot win in this contest; giants will abash.

This is an illustration or parable to prove

that Divine revelation brings about an object which cannot be effected by human exertion. Compared to Man who is an intellectual being, the bee is a dumb insect; but what she performs in the minutest laboratory of her abstract belly, the collective skill and craft of the scientists cannot achieve. The Holy Qur'an elucidates: "She visits flowers of all kinds and sucks the nectar from them (there is not a ready-made honey in flowers), then transforms it into honey or an unique sweet beverage, in which is healing for mankind."

If we invite all the chemists and high-ranking scientists and ask them to extract such a beverage from flowers, they must admit their inability to do that. Despite their much cry, they concede to have little wool.

This illustration from their physical world is introudced by the Holy Qur'an to show a similar working of the Divine laws in the spiritual world. The Prophet collects by Divine revelation all that is best and noblest in all religions and sums it up in the Holy Qur'an, the likeness of which cannot be produced.

This is not my plea. The Holy Qur'an itself plainly declares: "And if you are in doubt as to that which We have revealed to our servant, then produce a chapter like it and call on your helpers besides Allah, if you are truthful."[1]

1. The Qur'an, ii 23.

Similarly, in a very early revelation the whole of mankind is declared to be unable to produce a book like the Qur'an. It is not a question of mere style and diction. The chief characteristic of the Qur'an, in which no other book can claim equality with it, is the wonderful transformation wrought by it unparalleled in the history of the world. The Holy Prophet was the "most successful of all prophets and religious personalities."[1] The injunctions revealed to him swept off the most deep-rooted evils, like idolatry and drunkenness, so as to leave no trace of them in the Arabian Peninsula, and made an ignorant people the foremost torch-bearers of knowledge and science, and a politically down-trodden people the masters of the greatest empires of the world. Besides, every word of the Qur'an gives expression to Divine majesty and glory in a manner its own. The challenge remains unanswered to this day.

As the honey-bee makes every cell of her comb hexagonal for reserving the honey; likewise every chapter of the Holy Qur'an is six-sided. It contains and emphasises:

(1) Faith in God, Who comprises all the attributes of perfection;

(2) Faith in human superiority over all other beings of the heavens and the earth, and that men are equal;

1. Encyclopaedia Britannica, 11th Ed., Art. "Qur'an".

(3) Charity or sacrifice for the welfare of humanity.

(4) Justice to all the nations of the world. Every nation of the world has its prophets and guidance. And we believe in all of them.

(5) Keeping up the prayer.

(6) Temperance or control over passions.

Choice of the Site for the House

Before building it, the people first choose the site for their house, where they want to live whether in a little town or a big city or in the plains. They look for a sunny, salubrious, quiet, airy and sanitary location. The bee similarly, never chooses a dark, smoky, foul odoured, noisy neighbourhood. She likes to choose such a site for making her home where conditions are favourable, where food supply is liberal, where wind does not endanger the hive, and where the vicinity is calm and safe.

Many animals exert great labour and skill in making their homes. They are rightly called "house-proud" animals, the honey-bee among them being the most "house-proud"; they endure the the greatest hardships to make it.

An Air-conditioned City

Why the honey-bee is inspired to choose her habitat in the trees and in the mounts? It is a matter of reflection. Bee-hive is a colony or a city of wax; it is not a solitary nest. It requires more

fresh air and sunshine; the Lord, therefore, taught her to make her home where healthy air and sun's rays are liberal.

There are houses in many countries where there are no windows at all, or if there are, they are so made as cannot be opened. It is a crime to live in such houses. Dangerous, microbes kill far more human beings than all the wolves, tigers and snakes in the world kill in a year. These microbes breed in dark and thrive in closed rooms. But in this city of the bee, which is a city of congested population, ample supply of fresh air and sun's rays put an end to these dangerous microbes. In this honey-palace microbes cannot live for a minute.

Besides its population, this city is a great reservoir of honey, which requires a controlled temperature, humidity and air motion. Air-conditioning, in the broadest sense, is the control of any or all of the physical or chemical quantities of air. The purposes which the conditioned air serves fall into two general classifications: (1) to maintain the desired atmosphere in the hive for manufacturing the honey and (2) to provide comfort and health to the queen and the worker bees.

It is used to clean the air, to free it of undesirable odours and gases to provide the residents comfort and greater efficiency.

Another important use is to permit manufacturers to provide goods, better, faster, and more in

numbers. Employees work better in buildings which have properly controlled air-conditioning. It also prevents damage to buildings from dampness.

Honey-bee's house is an air-conditioned house; its temperature and air is controled by the continuous moving of the wings, so that the temperature of the bee-hive never goes up to 86° without the help of electric current.

Let us pause to reflect: Who taught the honey-bee the strict procedure of controlling temperature and cleanliness of the air?

Men endowed with mental faculties have invented tools for every sort of work; but for all the wonders performed in the animal world, not a single tool is used. Hence the palace of wax is built without the help of a tool, even "not touched by hand."

It is a fine self-sufficient city of 10,000 to 50,000 citizens, having homes hexagon in shape and lined by streets; yet in its structure there is no indebtedness to tools of any kind. It is very hard to hold a pencil in the mouth and draw thousands of hexagonal parallel diagrams; it is still harder to amass the specks with the mouth in straight lines.

The body of the honey-bee contains many parts, each part suited to the task it has to perform. She has eyes, feelers, or antannae, mouth, wings,

legs and sting. The bee uses them to gather food, to care for the hive and to defend herself against enemies.

Second Inspiration to the Bce

"Then eat of all fruits"[1]

The honey-bees are a lover of flowers and wooers of sunshine. During the summer when the greatest number of flowers bloom, these flowers open their doors in time to receive their honoured guests; following the excellent example of Abraham they await the guests at the gate.

All flowers are loyal to their lovers. Every day they allure the bees to come and kiss them, cherish with and joyously entertain their wooers all the day long.

The bees are also gracious to their belovers. They do not harm their entertainers (like men and some other birds). They visit, hug, kiss, and pray for blessings: "May Lord God flourish and fructify you."

What a wonderful parable it is of the Holy Qur'an and other holy scriptures of the world. The Qur'an does not mar, injure, spoil or reject any sacred flower of the spiritual or religious flowerbed. It verifies, corroborates and confirms it. It is only believers in the Qur'an who believe in all the prophets and their sacred writs.

The Qur'anic revelation sucked necter from all the blossoms, refined, purified, and accomplished their deficiencies, then preserved it for ever and

1. The Holy Qur'an, xvi. 69.

ever as its own part and parcel, rather as its own body and soul. And when a Muslim holde the Holy Qur'an in utmost love and honour, he venerates all the holy writs that were revealed before it.

The Muslims have always welcomed the propaganda of Christian Missionaries that the Qur'an has transcribed the Holy Bible, the Vedas, the Zend Avesta, the Egyptian Book of the *Deads*, (see *Sources of Islam* by Sir William Muir). And they do not feel anxiety on the proselytisation of the Hindu pundits, that the Qur'an corroborates Ved-mantras. Being a great reservoir of all the holy scriptures (as its very name indicates) it contains the essence of all "*Paradise Lost*" poesies, their gustful scenes, arrested beams and colours.

A distinction, however, lies in this process; there is no ready-made honey in flowers; the honey-bee gathers all the beneficial, equitable juice from the blossoms in a nectar form, then with her instinctive impulses transforms it into a sweet, thick liquid, the healing ambrosia, the food of the holies and saints, called honey.

The Holy Qur'an corroborates the narratives of sages or prophets of Israelites. It honours Adam, Noah (or Manu of Hindus), Abraham (Brahma of the Aryans), Isaac, Jacob, Joseph and the prophets who followed them and the prophets of other nations like Dhu-I-Kifl (Buddha of Kap), Luqman (Aesop of the Greeks). It relates their life's vital points, but never confirms their faults and

shortcomings or sins which had been interpolated in the Bible.

According to the Qur'an Adam never sinned against the law (when there was no law there was no sin) nor his sons inherited it; Noah never committed that vicious absurdity narrated in Genesis.[1] Abraham never was an idolator and never lied as related in chapter 12th of Genesis; Jacob never ill-behaved towards his brother, father, and brother-in-law.[2] Lot's immoral act[3] is not verified by the Qur'an, nor is Joseph said to have brought bad news of his brothers to the father. Jacob never created enmity between his sons. Likewise the Qur'an emphasises that Jesus never claimed to be the only son of God. These impurities and hundreds of others like these have been plainly rejected by the Holy Qur'an. It declared that these are interpolations in the Holy Bible. And interpolation of the Bible is an admitted fact.

Inspiration to the honey-bee has thus an analogy with the revelation of the Holy Qur'an in this wise: Just as the honey-bee gathers nectar from all kinds of flowers and evaporates its moisture and impurities, then transforms it into pure honey, the revelation of the Holy Qur'an transpired all the teachings of the holy prophets, purified it and

1. Genesis, 9 20-25.
2. Ibid., 25.33 and chapter 31.
3. Ibid., 19.31-36.

amassed in a Book and named it "The Qur'an". As the whole humanity with all her scientific knowledge cannot make the nectar of the flowers into pure honey, so the Holy Qur'an's challenge is unanswered by the whole humanity to bring its likeness.

Third inspiration to the Honey-bee

"And walk in the ways of thy Lord submissively"[1]

An accurate definition of a true Muslim is one "walking in the ways of the Lord submissively"; this is the only way to God. There is no short-cut besides this to the goal of salvation. If the honey-bee's entire life and life of all the animals and inanimate beings or, in the phraseology of "Qur'an", "Whoever is in the heavens and the earth makes obeisance to Allah only, willingly or unwillingly ;"[2] at another place: "Seest thou not that to Allah make submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars and the mountains and the trees and the animals and many of the people ?"[3] These verses show that Islam, or the way of submission to the Divine law, is a law working not only in the honey-bee's life, but throughout nature, and this is an argument of the truth of the religion of Islam. There is no intermediation which is looked upon

1. The Qur'an, xvi.69.
2. Ibid., xiii.15.
3. Ibid., xxii.18.

with favour in Christianity. It kils the sense of self-reliance and throw one's burden on the shoulders of another. The wise Book contradicts it and asks us to bear our own cross.

The Holy Qur'an emphasises that we have to work on with our own faculties just like the busy bee, and in this lies our excellence and greatness and we enter into an evergreen garden full of flowers and fruits and a land flowing with milk and honey.

An inspiration to the honey-bee: "Walk and follow the ways of thy Lord submissively" is full of scientific meaning. The way or the beeline is a straight line. They say: Bees make flights to gather food at great distances, which they happily endure, without stoping to rest. When they are distant from their hive, they fly up into the sky to observe direction, and then take the shortest line for the hive. From this habit of bees we get the term "Beeline".

Honey-bees do not lead a solitary life; it is a social insect and cannot live out of community. The conduct of the colony is so harmonious that some are inclined to attribute high intelligence to bees. They say: (a) beeline in other words is a straightline. (b) He started off beeline a waving and sinuous line right and left. (c) Go to the bee thou poet consider her ways and be wise. (d) The bee is more honoured than other animals, because she labours for others. (e) The busy bee has no time for sorrow. (f) A wise bee sips not a fallen

iollower. (g) Where bees are there is honey. (h) Good bees never turn drones. (i) While honey lies in every flower no doubt it takes a bee to get the honey out. (j) There is a matter of poison to the spider where would be a matter of honey to the bee. (k) To make one pound of honey bees may have to travel a total distance of about 50,000 miles. When a bee turns to the hive with a full load of nectar, it may carry a weight half as heavy as its own body.

In all the wonder books of nature there is no story more amazing, more instructive than the life-history of the bee. Wise men have been studying this mysterious little insect for centuries, but we still have much to learn about it. Besides those aspects of the bee's life which we have discussed above, she gives us a practical "sermon on the mount." This sermon in all its beauty proclaims: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The honey-bee follows or walks in the ways of her Lord submissively, that, without harming a single flower, she gathers nectar from all kinds of flowers. For one pound of honey, she may have undertaken a grand tour of 50,000 miles, in every flight she may carry a weight half as heavy as her own body, but this hard, perilous excursion is not meant only for her own benefit; she labours for others. She gives a practical lesson to all humanity, that the law must be obeyed, it

cannot be destroyed ; only its impurities must go and deficiencies made good. So the sermon on the mount is fulfilled in these words of the Holy Qur'an: "This day have I perfected for you your religion and completed My favour to you, and chosen for you Islam as a religion."[1] This verse is a clear testimony to the perfection of religion in the Qur'an.

Bees with higher Mathematics

A worker bee does a 'dance' in the hive after finding a patch of flowers ; the dance is not only an amusement or recreation, it is full of meaning, a signal to the other bees to visit the same flowers. The research work of Professor Van Frisch (University of Munich) on the dance language of the bees is known all the world over. Scientists are trying to work out the details of this insect-system of communication which is of interest not merely to the entomologists. Bees inform each other of the existence and position of a feeding-place by means of peculiar dance. A bee carrying some information will dance certain figures. On one section of its path it will wag its abdomen with a definite frequency, and the direction of this wagging-section is that of the feeding place. In the bee's numerical system, long paths with numer-

1. The Qur'an, v.3.

rous wagging movements means short distances, and *vice-versa*, in contrast to the human system in which large numbers mean large distances and *vice versa*. This bee-system, as discovered by Von Frisch, is perfectly logical. The bee's command of trigonometry is equally amazing. It was difficult to measure the movements precisely, since the frequency of the motion was too high for the human eye. The biologist, Professor Frisch, worked out an ingenious method for measuring the movements and finding their mathematical ratios to the distance indicated. He attrached t'ny magnets to the abdomens of worker-bees. The polarisation of the magnets was vertical to the dancing-plane. The bees were trained to feeding-places at known distances. As the bees danced with their magnet-fields, these induced varging voltages across the coil. These small alternations of potential difference were amplified by electronic devices and registered. It was shown that the bees perform their wagging movements with a fairly constant frequency: fifteen times per second. The number of waggings per run indicates the distance to the feeding place with astounding precision, although numerically inverse. More amazing, Professor Frisch found that the ratio of wagging movements per run and the distance indicated clearly corresponds to what

mathematitians call an e-function. So the bees know the important natural constant called *e*. Its numerical value is about 2,718. It occurs often in nature, and above all it is the basis of growth-function. Figures resulting from regular growth or decrease (negative growth) are functions of that constant *e*. Apparently bees conceive of a larger distance as the result of the growth of a smaller one, taking growth for negative in their peculiar manner. The method is not quite simple from a mathematical point of view but perfectly tenable.

So the bees have a knowledge of things from higher mathematics which human beings must laboriously learn at school. Their capacity to form abstract notions and work with them seems astonishing. Still, just the choice of the e-function suggests that perhaps they do not 'think' at all, but merely translate simple sense impressions into certain symbols without filtering them through an abstracting brain which they evidently lack. Suppose the sense impression called distance, or perhaps the number of wing movements associated with it, induces biochemical reactions in the bee and these result in the formation or disappearance of some active substance according to an e-function. Suppose further that this substance controls the dancing

movements. If this substance is used up during a flight, it is clear that after a long flight there will be little substance left and there will be fewer movements, whereas after a short flight there would be more of the substance and there would be a larger number of movements. This would explain the inversion of the bees' numerical system. However much research will be required to investigate these connections if any. The whole phenomenon remains amazing either way. Perhaps our own way of "thinking,' is not the only possible one. Attempts at physiological interpretation of thought processes will have to take the bees' method into account.

Three other German biologists, Drs. Hoffman, Kohler, and Wittekindt, also drew on modern technical methods in order to study the language of the bees. They painted a speck of fleorescent substance on the last but one abdominal ring of the dancing bees. The bees' glass hive was irradiated with ultraviolet light, and this made the specks fluoresce brilliantly. Now if a camera was directed on the hive and the time of exposure adjusted in a suitable manner, the Agfa-rontgen-fluorapid film of the camera showed the entire dancing figure or sections of it as a bright outline. Each wagging movement was photographed; the movement could be counted and their ratio to the time of exposure was

calculated. The calculations confirmed Professor Frisch's results. Bees use the e-function. The dancing-figure is produced by movements of the abdomen. the other bees keep their palps in contact with the dancer's abdomen and thus receive the message. How they conclude from it that a feeding-place is to be found in a certain direction at a definite distance remains a mystery. It is still very reminiscent of a thinking process, but we have no physiological idea of it at present. Honey-bee's character or instinct to know the straightline from a far distance to her hive is by flying to the height quite equivalent to it. It is recorded in the Qur'an and in the tradition that the Prophet of Islam never answered a question relating to the law from his own conviction. He always kept himself waiting for the revelation from the High, as stated: "We have seen the turning of thy face to heaven (for guidance, O Muhammad!)' And now We shall make thee turn (in prayer) toward a '*Qibla*' which is dear to thee"[1] It is a fact that "Qibla" established by the great Patriarch Abraham, the stout monotheist, was so dear to Muhammad (peace be on him) but he did not turn his face in prayer without the command of God. Again, it is said: "They (the prophets) speak not before He speaks, and according to His com-

1, The Holy Qur'an, ii.144.

mand they act".[1]

Though it is a general trait relating to all the prophets but we have no record of it in the lives of other prophets. There are many such instances in the life of the Prophet of Islam. I refer here only to one more of them. The Prophet never answered a question relating to the law from his own view or opinion; he always looked for the Highest or Divine injunction.

A woman, Khailah or Khuwailah by name, complained to the Prophet that her husband had put her away for no good reason by employing an old formula of the pagan Arabs, saying: "that her back was for him as the back of his mother," and she disputed with the Prophet who said that, as he had no revelation about it, he could not interfere. Then Aus wanted her to have conjugal relations with him, but she refused and came to the Prophet complaining of his bad temper. The Prophet wanted her to be more lenient but she was not willing. It was then that the Prophet received revelation, according to which it was necessary that the husband should in such cases make an expiation before re-establishing conjugal rights.[2] And there is as well a higher mathematic in the Qur'an in explaining the historical facts.

1. The Holy Qur'an, xxi.27.
2. Abu Hayyan, *Bahr al-Muhit*, vol. vi, p. 410.

Fourth Inspiration to the Honey-Bee

"There cometh forth from their bellies a beverage of many hues."[1]

A very significant description. Honey-bee has a system of labcratories within herself in one of which she changes the nectar of the flowers into honey. In another she produces Royal-Jelly for a Queen and in another she transforms honey into wax plates. Pollen and sweet juices are the food of the bees. They go from flower to flower and gather the pollen on the hairs of their bags, while the sweet juice of flowers is taken by the trunk. The trunk has several divisions. The front legs serve together juices and pollen from flowers not fully blown. The juices are passed from the trunk into a kind of stomach or long bag, where they are changed into honey. This stomach serves only for the purpose of making honey, as they possess a second stomach for the digestion of food. The stomach for honey is so constructed that its contents may at any time be stored in the cells or used for feeding the young. The Holy Qur'an affirms that there are several stomachs (butun) in the trunk of honey-bee. These are in reality laboratories, the smallest and most wonderfull of laboratories ever imagined by man, which produce three kinds of commodities; a marvellous material for building the whole city, food for the

1. TheQur'an, XVI. 69.

several thousand citizens, and Royal-jelly, a precious milk very rich in nitrogen, for the young Queen. Therein many economic principles, chemical secretions, heat producing organs, and controlled degrees of heat functions are working. What is the procedure to transform nectar into honey and honey into wax plates ? And how do the bees prepare coarse meal for drones and bee-bread for workers and Royal-jelly for the queen ? And after the hacthing of the egg, the same bee-bread for the queen ? How do they know that the young queen cannot eat itself and we have to feed her Royal-jelly ? These mysteries can not be solved; hence we might believe that "Thy Lord inspired the honey-bee" to do all these wonderful works. Scientists say that some ontologist bees cull the desired essence from the flowers, bring it to the hive and thrust it into the mouth of some chemist-bees who, with the speedy movements of their tongues, evaporate its moisture, mix their saliva with it and in a mysterious way turn it into honey. I and my scientist friends are wonder struck by this chemical miracle of the honey-bee.

Now come to the wonders of the spiritual world and moral chemistry of the Holy Qur'an. We see in the physical world that every thing in this universe serves some useful purpose. It has utility when utilized in a particular way it may contains poison also. What is poison to the spider is honey to the honey-bee. And :

'While honey lies in every flower, no doubt it takes a bee to get the honey out.'

Quite analogical to this, in all previous scriptures, a lot of unauthorized insertions have found their way. The Qur'anic revelation, just like the honey bee, picked up the nectar from them, evaporated its moisture and transformed it into pure translucent virgin honey so that its virginal purity may not ever be corrupted by human hand. What kind of impurities have been purified and how many moral improbities deprecated, is a vast subject which might be dealt with in more detail. But here I will give only a few instances. Though by so doing I am afraid I might kill the goose that laid the golden eggs.

How beautifully the Qur'an has reproved the errors and distortions of the Bible is a clear proof of the holy Qur'an's Divine origin.

In Hebrew version, the name of Jacob, the great patriarch of Jews after whose name they are called Israelites, is recorded as *Yaqob*. It means a supplanter (*supplantare* means to put something under the sole of the foot, trip up, *subundeplanta*, sole under the foot, to take the place of, supercede, especialy through force, scheming, or treachery). The Bible says : "And he ('Esau' brother of Jacob) said : Is not he rightly named 'Yaqob' for he hath supplanted me these two times, he took away my

birth right; and, behold, now he hath taken away my blessing.[1]

In order to find some justification for their dishonesty and double-dealing, the Jews have imputed in this very Book of Torah such heinous crimes to their holy ancestor as are revolting to human conscience. Before this event, too, Jacob is stated in the Genesis to have tripped his brother Esau in the mother's womb.

"And Rebekah his (Isaac's) wife conceived; and the children struggled together within her; and she said if it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, there were twins in her womb. And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold an Esau's heel; and his name called Jacob '[2]

But why was Jacob grasping the heel of his brother? For the reason that the custom of the nation was that out of the twins the one who came out first, was called the first born, and the heir to

1. Genesis, 27. 36.
2. Ibid., 25. 22-24.

the blessings of their fathers. Hence, there was a fight between the two brothers to gain the first delivery. In the words of the prophet Hosea.[1]

"He took his brother by the heel in the womb, and by his strength he had power with God."

To trip and supplant his brother in the mother's womb in order to grab his birthright, was the first great deed of Jacob.

The second illustrious deed of his life is described in detail :

"And Jacob sold pottage; and Esau came from the field, and he was faint; and Esau said to Jacob, feed me I pray thee, with that same red pottage for I am faint; therefore was his name called Edom. And Jacob said sell me this day thy birth-right. And Esau said behold I am at the point to die; and what profit shall this birth-right do to me ? And Jacob said, Swear to me this day ; and he swore unto him; and he sold his birth right unto Jacob"[2]

Jacob in this way took advantage of his brother's want and hunger, and wrenched from him the right of his being the first born. But he was not satisfied with this alone. He deceived his old father whose eyes were dim, and got from him blessing and the right of the first-born by impersonating Esau. For a detailed description of this event, reference may be made to chapter 27 of the book of Genesis.

1. Hosea, 12. 3.
2. Genesis, 25. 29-32.

Esau, when he came to know that the brother Jacob had deceived him succesively, turned his mortal enemy; so their mother, in order to save Jacob's life, sent him away to the house of his father-in-law. How Jacob deceived his father-in-law also, and made away with his goods and gold, makes one's heart heavy. But before going to his father-in-law's house he prayed thus : "and Jacob vowed a vow saying, if God will be with me, and will keep me in this way that I go, and will return me back to my father's house in peace, then the Lord be to me a God (i.e., If not, then, the Lord will not be his God?) And of all that, thou shalt give me, I will surely give the tenth unto thee." It may have been good business for Jacob but certainly not for God, because Jacob never gave tenth of his booty which he robbed from his father-in-law's house.

Moses accused of fraud

It was not Jacob alone who was calumniated and scandalized by the authors of Bible even the great and eminent prophet, Moses, was not spared. He was aspersed and accused of deliberate dissimulation and deceit. It is written in Exodus[1] that when Moses resolved to go out of Egypt with the Israelites, God said unto him : "Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour jewels of silver, and jewels of gold. And the Lord

1. Exodus, 11. 2, 3.

gave the people favour, in the sight of the Egyptians". "And the childern of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave the people in the sight of the Egyptians, so that they lent unto them such things as they required and they spoiled the Egyptians."[1] What an immoral advice given by the God of Israelite to Moses and what a disgrace for Moses to incite the people to commit this treachery. Jewish scholars have attempted to justify this shameful advice on the plea that it was necessitated by the promise of God to Abraham that his seed would be slave in a strange land for four hundred years and would come out of that land with great booty, but apparently God should not fulfil his promise in such a shameful way. Incredibly, we are told that all this foul fraud was perpetrated under the direction of the Lord Jehova which had been communicated to them earlier:

"And it shall come to pass, that, when ye go ye shall not go empty; that every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold and raiment; and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians."[2]

1. Exodus, 12 35-36.
2. Ibid., 3. 21, 22.

And how is this to be reconciled with the injunction that, "Neither shalt thou steal, neither shall thou bear false witness against thy neighbour ... neither thou covet thy neighbours, house, his field, ... or any thing that is the neighbour's."[1]

Again Matthew relates: "Jesus went on with his disciples through the corn; and his disciples were an hungered, and began to pluck the ears of corn."[2] First of all it is no justification for this moral escapade that the Disciples were hungry. In fact they and their master were always hungry[3] because they didn't do any kind of labour, for their master taught them: "Take no thought for your life, what ye shall eat, drink, nor yet for your body, what we shall put on. Behold the fowls of air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them."[4]

"And why, take ye thought of raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon with all his glory was not arrayed like one of these. Wherefore if God so clothes the grass of the field, which today is and tomorrow is cast into the oven, shall He not much more clothes you, o ye of little faith."[5]

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1. Deut., 5. 19-21.
2. Matt., 12. 5.
3. Matt., 4. 2; Luke, 4 2; Mark, 2. 25, Matt., 21. 18; 25. 35.
4. Matt., 6. 25.
5. Matt., 6 29.

Secondly it is not correct that the incident happened on the Sabbath day, as the Pharisees do not go out of the city so far on the Sabbath day.

Thirdly, the disciples and their master ought not to have started hungry from their home. They felt hunger after a long trip, and it does not stand to reason, that the Pharisees went so far after them to watch what they did in the wilderness.

Fourthly, it is not legitimate for a religious teacher and his disciples to violate the property rights, without permission of the owner. If thirteen hungry men pick up ears of corn from tue field of a poor farmer, he will be justified in taking legal-action against them.

Fifthly, it goes without saying that they the disciples stretched out their hands very generously on the corn field and robbed fearlessly other man's property, for the master gave them undertaking on the very first day of teaching. I will make you the fishers of men "[1]

So instead of earning their livelihood, they cast their nets only on men.

Sixthly, the question is not that picking up ears of corn or stealing is lawful on the other days, but not on the Sabbath. The Sabbath is a sacred day, and on that day the act of 'thine is mine' is all the more sinful.

1. Mark, 1. 17.

Seventhly, the learned commentator of the Bible refers to Deut., 29. 25. "Then men shall say: because they have forsaken the covenant of Lord God of their fathers" and asserts that it was prophesied that they will forsake the law, but, all the same, it is a confession of crime.

And lastly, Mark cites that Jesus said: "Have ye never read what David did, when he had need and was an hungered, he and they that were with him. How went into the house of God .... and did eat the shew-bread, which is not lawful to eat but for the priests.[1] This excuse is worse than crime (see I. Samuel 21. 6. the priest gave the bread to David; it was not theft.)

It would have been better for the great teacher to have confessed to the Pharisees that his disciples had done wrong. It would be more honourable to bear hunger, rather than rape the property of human rights of others. Jesus in citing to them David's example cannot be said to have exonerated himself. It was, at least, only an apology. Two negatives can not make one positive, nor two evils one good.

But, a holy prophet David never stole the shew-bread: it was given to him by the priest himself. The imputation of theft is a blasphemy against the holy man.

Jesus sent two disciples to bring an ass and colt to him, without permission and without paying price

1. Mark, 2. 25, 26.

or at least fare to the owner. He might bade them go to the owner of an ass, who may be sleeping nearby, and ask him to give the ass and colt to fulfil the prophecy of Zechariah, (9. 9). And tell him to come, see and bow down before the king of Zion. Here, a question arise as to how can a man easily sit on an ass and colt at the same time ? It was not a fact, but an allegory. In figurative sense, the ass denotes a simpleton half witted person. This means that Jesus' disciples were simplet ones who did not understand and obey their master. Now comes the question of the prophecy that "Behold the king cometh unto thee; he is just, and having salvation lowly, and riding upon an ass and upon a colt the foal of an ass. Exactly at the same time, the king of the Jews was riding on an ass when the owner would have come and shout. This ass and colt is stolen, give me back my ass and colt. Then the daughters of Zion would have rejoiced greatly and applauded incessently. It is a great pity that these gospel-writers vilify the holy prophet Jesus

In the Gospel according to John (12. 14) the young ass has been spoken of, but no mention has been made of the fact that it was loosed and brought from the city. Since this Gospel was written after a long time, this portion of the story was abandoned being objectionable and offensive.

To eradicate evil from among the people, it is not enough merely to give a prohibitory command-

ment, *thou shalt not do this; thou shalt not do that*, for this purpose it is essential that all the causes should be investigated and removed of. The teaching of the Bible, such as thou shalt not steal, thou shalt not commit adultery; thou shalt not kill, will not be effective until and unless the prophets and holy ancestors of the nation are shown to be pure and free from these evils. But in the Bible the actions of the ancestors and prophets are against their commandments .

Commandments :

Thou shalt have no god before me. (Exod. 20. 1)
Thou shalt not bear false witness against thy neighbour. (Exod., 20. 13.)
Thou shalt not covet thy neighbour's house, wife, slave, ox or ass etc. (Exod., 20. 14.)
Thou shalt not steal. (Ibid., 20. 15).

Actions :

I have made thee (Moses) a god to Pharaoh. (Exod., 7. 1)

And thou (Moses) shalt be to him (Aaron) a god. (Exod., 4. 16.)

And it shall come to pass, that when ye go, ye shall not go empty: but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. (Exod., 3. 21)

And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians, jewels of silver, gold, and raiment; and the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.[1]

Stealing can be extirpated only when the thieves are looked down upon as sinners and criminals, but if the teachers of morality be themselves stained with the commission of crimes, how can these evils be annihilated from among the people.

The moral precept of Jesus that *Love thine enemies as thyself* is considered to be the most excellent and sublime teaching. But in practical life it has no value whatsoever, and cannot be adopted as a rule of conduct. An enemy may be pardoned; he may even be treated with kindness but to love an enemy is psychologically impossible.

An enemy was never loved by God nor by Jesus himself. The epithets hypocrite[2], adultrous generation[3], Vipers[4], etc. employed by him while addressing his opponents are inconsistent with this teaching. He could not restrain his resentment even on a tree, and said unto it, 'let no fruit grow unto thee hence

1. Exodus, 12.35, 36
2. Hyporite, Matt., 7.5; Luke, 6.42; 13.15; Matt., 15-7, etc.
3. Adultrous generation, Matt., 12.39, 16.4; Mark, 8.38.
4. O generation of Vipers, Matt., 3.7, 12.34, 23.33; Luke, 3.7.

forward for ever, and presently the fig tree withered away [1].

Parent's Rights and the Bible

We read on the one hand: honour thy father and thy mother ;[2] Ye shall fear every man his mother and his father.[3] Every man that curseth his father or his mother shall be surely put to death[4].

But on the other hand, it is commanded in unambiguous terms: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh[5]. There is not a single verse in the Gospels bespeaking of Jesus' good behaviour towards his parents; rather we come across words of disrespect and disdain. It is a matter of fact that the Bible offers no excellent example of nice treatment of one's kith and kin. The way in which Jacob comforted himself towards his father and father-in-law has been mentioned in the foregoing pages, his very name Jacob (Yaqob) means supplanter (one who puts something under the sole of the foot or trip up). But God also loved Jacob and hated Esau, his brother, because the latter was plain, not treacherous like Jacob.

The Holy Qur'an never mentioned this malicious name and never stated those false supplantations

1. Matt., 21. 19.
2. Exodus, 2-21.
3. Lev., 19.8
4. Ibid., 20.9.
5. Genesis, 2.24.

hurled in the Bible on the great patriarch, rather it changed the name 'Jacob' into 'Yaqub' which indicates, 'One who follows the footsteps, ('aqab) of his grandfather (Abraham). Hence the Holy Qur'an emphasises: "We gave him (Abraham) Isaac; and 'Yaqub' a son's son" (not only physically but also in faith and deeds). And We made them all good.[1] With these words the unlettered Prophet (peace be on him) conclusively contradicted the calumnations on the patriarch by his sons and presented him in his true character. It is a great pity that the Jews and Christians publish all over the world these occusations of supplantation against this soldier of God. And yet they take pride in the Bible having the largest publication of any book in the world.

Take another instance of the name Marium (it is Mirium or Miryam and signifies the 'rebellious') and read the story forged in the book of Numbers (Ch. 12). Now there are two Miriums worthy of note: One is the sister of Aaron and Moses and he other, the mother of Jesus. It is stated that the former rebelled against Moses[2] and the latter never believed in Jesus[3].

Ponder over these verses of the Gospels, and you will come to know that in his life-time, he had never been courteous to his mother. After all she was his mother and as a religious reformer,

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1. The Qur'an, xxi. 72

2. Miriam and Aaron spoke against Moses and the anger of God was kindled against them and behold, Miriam became leprous. (Numbers, 12. 11-6.)

3. Compare Matt., 12.46-50, Mark, 3.30 35 ; Luke, 8. 19-21.

he should have exhibited exemplary love and esteem for her, but at Cana of Jalilee, when she was in great trouble on account of a big gathering of guests and shortage of wine, and said unto him, 'they have no wine; Jesus replied in these terms "Woman what have I to do with thee'[1]. When on another occasion his mother came to him, it is stated: "Then came to him his mother and his brethren standing without could not come at him for the press. And it was told him by certain which said: Thy mother and thy brethren stand without, desiring to see thee." And he answered and said unto them "My mother and my brethren are these which hear the word of God and do it."[2]

When a woman exclaimed, "Blessed is the womb that bare thee and the paps which thou hast sucked." Jesus, in reply made this courteous remark observed, "Yea rather, blessed are they that hear the word of God and keep it"[3].

At the foot of the cross, when the mother's heart was sinking deep in unimaginable sorrow, it is stated: "When Jesus, therefore saw his mother, and the disciple standing by, whom he loved. He saith unto his mother, "Woman behold thy son." What a befitting address from a son to his mother.[4]

1. John, 2.4.
2. Luke, 8. 19-21 ; Mark, 3.31-36.
3 Luke, II. 27,28.
4. John, 19, 26. It is worth to be noted ; Every time he addressed his mother, in Greek version the term used is 'gunai' (John, 4. 19-26) which indicate generally 'Woman' may she be wife, harlet, or mother (Matt., 16.25 ; 15-22. 28, 26 ; 7 ; Mark, 5,25 etc. *gunaika* Matt., 13.25 ; there is in 'Gunai' a trace of respect and courtesy.

It is said, that the human child without its mother is the most helpless thing in the world. There are three kinds of families in the nature:

(1) Bi-paternal families in which mother and father both rear the child, (2) Mother-family in which only the mother is responsible for bringing up her child and the father usually takes no part in bringing up the progeny. Almost all the animals belong to this type of family and (3) Children's family in which neither father nor mother rear the young ones. We might say they are the children of God as He alone provides their sustenance. These are frogs and butterflies. But this is not a treatise on natural history and therefore let us revert to the subject. We regret to say that if Jesus was the son of Joseph being in the lineage of David, then Joseph was quite heedless and indifferent to his wife in her house of giving birth to a child under a tree in the extreme cold of Judia. And if he was the son of God, then the Father did not evince much concern for his son lying and crying in a manger.

The dignity and honour of motherhood cannot be over emphasised. As already stated, the human baby is the most helpless thing in the world without its mother. The period of its dependence on its mother is very long. The human child at its birth is even more helpless than the baby ape. So on motherhood depends the destiny of all the living race. We are here because our mothers bore and

fostered us and gave us protection whence needed it most. Therefore, we are enjoined in the Holy Qur'an to respect our mothers. Thy Lord decreed that you serve none but Him and do good to parents. If either or both of them reach old age with thee, say not "Fie" to them nor chide them, and speak to them a generous word. And lower to them the wing of submission out of mercy, and say :

My Lord, have mercy on them both as they did care for me (when I was) little."[1]

Surely, Jesus did not belong to the children's family, he had his mother, who bore him in her womb and he sucked her paps and she did care for him for 12 years. Therefore it is related in the Holy Qur'an, he said : "God has enjoined on me to be kind to my mother, and hath not made me arrogant, unblest."[2]

Justin Martyr, Irenaeus and Milton speak of her as 'the second Eve'. And Eve's disobedience is an admitted creed of the Christian belief.[3]

The name Miriam was, at first, taken as a single word meaning 'bitterness' which is an antonym of suavity and sweetness. And it is said in the Bible, "Waters of Marah were bitter."[4] There are but two other roots that can be seriously considered: 'marah'

1. The Qur'an, vii. 23, 24.
2. Ibid , xix. 32.
3. II Cor., I1. 3 ; I. Tim, 2.14 ; Gen., 3.6.
4. Exod., 15.23.

—to be rebellious, and 'mara'—'to be fat'. Mariam, then, might mean either rebellious or corpulent. However Bible confirms the former sense i. e., rebellious.[1]

It is evident that out of all the women folk, Marium was the chosen beloved of the Holy Ghost, in whom Father favoured with His bounty.

As a matter of fact Mariam the Righteous[2] had three inestimable distinctions in herself.

Firstly, she was born to a high position of Aaron's lineage, about which there was a promise that Lord will bless the house of Aaron.[3] Secondly, she was a saintly and righteous woman to whom God spoke. Thirdly she was the mother of Jesus, the blessed woman that bore him in her womb and he sucked her paps, as a child.[4] She was, therefore, entitled to the greatest affection and esteem from her son. When she came to him with his brothers at a public meeting after a long separation,[5] one might have expected that he would display unbounded love and joy and introduce her to his audience in gracious terms, but, unbelievably, he chided her as well as his brothers openly. Is this conduct becoming of a

1. Num., ch. 12 ; Deut., 24.9.

2. The Qur'an, v. 75.

3. Ps., 115.12.

4. Luke, II. 27

5. The words dropped here by the Matthew are "And when his kinsmen heard of it, they went out to lay hold on him for they said 'He is beside himself. Mark, 3. 21 ; John, 7.5.

personage who is presented to the world as a model for humanity ?

In the Bible, we come across another instance of the ill-temper and inconsistency of Jesus. Peter was the favourite disciple of Jesus, of whom he said : "Upon this rock I will build my church... and I will give unto thee keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heavens".[1] Soon thereafter we find Jesus saying to the same glorious Peter, "Get thee behind me, Satan, thou art an offence unto me."[2]

The Christian intelligentsia should frankly admit that the Evengelist has wrongly ascribed this unpleasant behaviour to the great saviour. The Holy Qur'an disapproves of this denigration of Jesus by the Gospel writers. The Qur'an emphasises in plain words that Jesus was never ill-tempered to his mother or to his disciples or brothers, he was always courteous to his Mother. And he could not have been so outrageous as to hand over the keys of the kingdom of heaven to Peter, then in the same breath turn and say, "Get thee behind me, Satan, thou art an offence unto me." It must have been a very difficult problem for the Heavenly Father, when both these contradictory words reached Him, as to whether or not He should

1. Matt., 16.18, 19.
2. Ibid., 16.23

hand over the keys of the kingdom of heaven and the fate of all human beings to a Satan.[1]

The other most reliable disciple was Judas Iscariot who was the chosen one of the twelve and appointed the life-cashier. He sold Christ for thirty cents of silver and proved to be a false, treacherous, deceitful person, the betrayer of Christ.[2] And we are made to believe that on the Last Day he shall sit upon the throne of Justice, Judging the fate of tribes.[3]

Here one would like to ask a simple question from the Jewish rabbis and Christian ministers, namely that if Jacob with all his alleged life-long deceptions to his brother, to his aged father, to his father and brothers-in-law can go to heaven, why can't an ordinary sinner do the same? If Peter and Judas shall sit on thrones in heaven judging the fate of human beings, in spite of being called Satan by Christ then what is the value of morality in Christianity?

The Holy Qur'an contradicted all these vilifications and rehabilitated the honour and dignity of all the prophets and their holy mothers as well as of Marium. It called her a saintly woman[4] and laundered the vitriolic acidity from the name Mariam by changing it into Maryam which means "she grew

1. The Qur'an, xix. 32.
2. Matt., 26.21, Mark, 14.18 ; Luke, 22.47 ; John, 18.3
3. Matt., 19.20, 22.30.
4 The Qur'an, v. 75.

up a goodly growing" (from the root *mara'a*). She was not fleshy or bulky but a spiritually grown up or saintly woman[1]. Every allegation the Gospels or Jews fling on that saintly woman is refuted by the Qur'an. Jesus' behaviour towards his mother, according to the Gospels, was not suave but the Qur'an says that he was always courteous to his mother.[2]

The Qur'an not only disproved the charges hurled upon Mary by the Jews, but also made good the deficiencies of the Gospels and solved their riddles.

Christmas is a famous festival of the nativity of Christ, celebrated on the 25th December every year.

1. Ibid., iii. 36, v. 75.
2. The Qur'an, xix. 32

THE CHRISTMAS TREE GOING TO BLOSSOM

When was Jesus Born ?

The Christmas tree blossoms every year in the month of December. Whether God begot a son during this month no body is in a position to tell. When a son was born to Farah Deba, the present Queen of Iran, the whole world knew it and it was the day of utmost rejoicing in Iran. Jacqualine Kennedy, wife of the late President of America, gave birth to a son and the exact time and date of birth were announced all over the world. But curiously when a son was begotten by God for the first time since the creation of the universe, no one knows the time, the day, the date, the month or even the year of this strange phenomenon. In vain do we turn over the pages of history to know "At what time the old God saw his son not in a parlour or palace in the garden of Eden but lying in a manger." [1]

Christmas Festivities on Christmas Commemoration

In Christian countries, preparations and decoration of Christmas begin well in advance of the date. Streets, gardens, government buildings and private houses are profusely decorated and flood-lit. Yule

1. "She brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." (Luke, 2 : 7).

trees are illumined by strong voltage lamps in a Christian lighting ceremony as a symbol of Christian spirit. On the other hand there are bar rooms, restaurants and night clubs, obscene films and plays to contribute their full share to the festivities of Christmas where parent's rush with their kids, unmindful of the deleterious effect of these pornographic exhibitions on their young impressionable minds. Along with this exuberance of obscinity, we must not forget the church and sunday services in which heavy downpour of forgiveness takes place. There is a rush of blood from a new-born innocent, that washes all the iniquity, vice, crime and filth of every sin committed in the year gone by.

The question that often arises in one's mind is whether this is a befitting celebration of the birthday of Jesus Christ, or the right course to have communion with the Holy God ? What moral or rational justication is there for doing all kinds of ungodly deeds and washing them with the pure blood of the innocent ?

Unchristian Christmas

Indeed, the world lives on phrases which it goes on repeating till some thinker makes breach in the solid wall of conformity. We see in the Christian calendar from 1642 to 1652, Puritan authorities trying hard to eliminate this unchristian humbug, when all exhibitions of gaity and happiness were held sinful and a law was made forbidding anyone to celebrate

Christmas on pain of arrest and punishment. However, Christian history is replete with instances of degeneration of its principles being split up in High Church, Broad Church, Low Church and no-Church extremities.

What the Scholars say

It is a bare fact that Jesus was not born on the 25th December. It is now admitted even by Christian scholars of the twentieth century. The Qur'an, however, proclaimed it fourteen hundred years before.

" Christmas and Epiphany festivals are of much later date than Easter and Penticost, and were probably unknown till A.D. 300."[1]

" The Christian usage was to celebrate the death of remarkable persons rather than birth . . . In fifth century the Western Church ordered the feast to be celebrated on the day of the Mithraic rites of the birth of the sun and the close of the Saturnalia as no certain knowledge of the day of the Christ's birth existed. Among the German and Celtic tribes the winter solstice was considered an important point of the year and to commemorate the return of sun. They held their chief festival of Yule, which like other celebrations, was adopted by the Christians. Most of the customs now associated are pre-Christian and non-Christian customs taken

1. James Hastings, *Dictionary of Christ and Gospels*, Art. 'Christmas.'

up by the Christian Church. Saturnalia, a Roman feast celebrated in mid December, provided for many the merry-making customs of Christians."[1]

"There is no authoritative tradition as to the day and month of Christ's birth and same uncertainty exists as to the actual year. St. Clement of Alexandria refers to calculations which places it in April or May. Some such date would better accord with the Gospel statement that shepherds were watching their flocks by night than 25th December, which falls in the cold and rainy season in the hill country of Judae. The choice of 25th December in the West was chiefly due to the two following considerations: In the first place, Hippolitus, Tartullian and Philocian calendar named 25th March date of the crucifixion (assigned for the spring equinox in the calender of Julius Caesar), it may have been settled arbitrarily, so as to make the date of the creation of the world. The crucifixion could not, in fact, have occured on 25th March but the tradition referred to by such authorities evidently reflects the official Roman ecclesiastical reckoning."[2]

The choice of this (Christmas) may be due to general recognition that the winter solstice was the turning point of the year; all things seem to prepare then for a fresh period of life and activity after the winter sleep of death. The Rome festival

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1. *Encyclopaedia of America* Art. 'Christmas.'
2 *Chamber's Encyclopaedia*, New edition, Art. 'Christmas.'

of the winter solstice was celebrated on 25th December. The Celtic and Germanic tribes held this season in veneration from the earliest times and the Norsemen believed that the deities were present and active on earth from 25th December to 6th January. Many other ancient beliefs and customs about this period have been handed down to our times and have crept into Christian usage. The lighting of the Yule log was derived from Lithuanic folk-lore. Decorating houses is pagan in its origin, and the Mistletoe was the sacred plant of the Druids (ancient Egyptian Priests). Presenting gifts at this festival has been taken from the Romans. Christmas tree was introduced in England in the reign of Queen Victoria through her German husband.[1]

"It is impossible to determine the exact date of the birth of the Christ either from the evidence of the Gospels or from any sound tradition. During the first three centuries of the Christian era there was considerable opposition in the church to the pagan custom of celebrating birthdays. Although there was some indication that a purely religious commemoration of the birth of Christ was included in the feast of the Epiphany in England, the Puritans condemned the celebration from 1642 to 1654, issued a series of ordinances forbidding all church services and festivities."[2]

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1. *Everyman's Encyclopaedia*, New edition, 1958.
2. *Collier's Encyclopaedia*, Art. 'Christmas'.

"Gospel according to Mark begins not with birth and childhood of Jesus, but with his baptism. The great church adopted Christmas much later than Epiphany . . . There were many speculations in the second century about the date of Christ's birth. Clement of Alexandria, towards the close, mentions and condemns them as superstitions. Some chronologists, he says, alleged the birth to have occured in twenty-eighth year of Augustus on 25th of pachone, the Egyptian month that is 20th of May. Others set it on 24th or 25th of Pharmuthi i.e. 25th April. Clement himself sets it on the 17th of November 3 B.C. Some people say it was Wednesday ; others hold it to be Friday, and still others say it was Sunday and 28th of March. Christmas was not among the earliest festivals of the church, and before the 5th century there was no general consensus of opinion as to when it should come in the calendar, whether on January 6 or March 25 or December 25 . . The exact day and year of Christ's birth have never been satisfactorily settled, but when the fathers of Church in 349 decided upon a date to celebrate the event, they wisely chose the day of the winter solstice, which was firmly fixed in the minds of the people and which was their most important festival . . . The second birth (baptism) was more renown than his first, for now the God of Majesty is inscribed as his father, but then at his first birth Joseph, the carpenter, was assumed to be his father. He hath more honour who cries aloud from the heaven

(God the father) than who labours upon earth"[1]

"Concerning the date of Christ's birth the Gospels give no help ; indeed upon their dates contradictory arguments are based, the census would have been impossible in winter, the whole population could not then be put on motion, again in winter it must have been ; then only field labour was suspended. But Lumps has shown (1785) page 219 : that there is no month in the year to which respectable authorities have not assigned Christ's birth."[2]

"Not only in Mark but even in John the latest of the Gospels, only Matthew and Luke deal with the birth and childhood of Jesus and the two accounts are irreconcilably at variance...... In fact its (Matthew's) vague and unclear statements which perplex the interpreter ......The chronical difficulties with which the learned subtility has struggled in vain for centuries can only be indicated here. When Matthew places the nativity within the reign of Herod and the return from Egypt in that of Archilius his successor, the birth of Christ is thereby determined to have been some years earlier. The census carried out in Palestine by order of Augustus under P. Sulpicius Quirinius, the Governor of Syria. This cannot be conceived as having been carried out before the deposition of Archelaus in 6 A.D., and in point of fact it is attested for this date by Josephus This essential fact for the narrative of

1. *Encyclopaedia Britannica*, Art. 'Christmas'.
2. *Catholic Encyclopaedia.*

Luke—the census by Quirinius in Palestine cannot be assigned to a date earlier than 6 A.D. Luke, however, is in contradiction not only with Matthew but also with himself; for at the outset of his narrative (1 : 5) he places the event in the days of Herod, the King of the Jews. The two data are separated by an interval of more than ten years. No trustworthy date at all can be obtained from the accounts of the nativity that have reached us. The Gospels say nothing as to the day of nativity. The church fixed it by mythological analogy."[1]

Bishop Barnes writes: There is, moreover, no authority for the belief that December 25th as the actual birthday of Jesus. If we can give any credence to the birth-story of Luke, 'with the shepherds keeping watch by nights in the field near Bethlehem', the birth of Jesus did not take place in winter, when the night temperature is so low in the hill country of Judaea that snow is not uncommon. After much argument our Christmas day seems to have been accepted about A.D. 300. Bishop Barnes then goes on to relate that the 25th of December was taken from the Persian cult; Mithra being the god of the invincible sun, and his festival day was suitably that on which, after the winter solstice the sun again began clearly to show its strength."[2]

It is very perplexing to many to find that he (Jesus) was actually born four years before the

1. Cheyne, *Encyclopaedia Biblica*, Art. 'Nativity.'
2. Barnes, *Rise of Christianity*, p. 79.

time from which we count his birth. The simple reason is that no one calculated the dates from tbe birth of Christ till centuries after he was born, and then Dionysius Exigius, the monk who published the calculations in A.D. 526, made a mistake of four years. He placed the birth of Christ in the year of Rome (A. U. C.) 754. But Herod the Great, who slew the innocents of Bethelehem, died in April of the year 750 ; so that Christ must have been born several months before or not later than the end of 749.[1]

The Summary

1. The festivity of Christmas was unknown to the early Christians as the Qur'an says : They have no knowledge of it, nor had their forefathers.......... they speak nothing but a lie.[2]

2. As no certain knowledge of the birthday of Jesus existed, the Mithraic birthday of the sun was adopted. The Qur'an plainly asserts, "Say : O People of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path."[3]

3. It is impossible to determine the exact date of the birth of Jesus from the Gospels. As the Qur'an states plainly : "And with those who say we

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1. S. S. Teachers, *Holy Bible Concordance*, p. 42.
2. The Qur'an, xviii.5.
3. Ibid., v. 77.

are Christians, we made a covenant but they neglected a portion of that whereof they were remined."[1]

4. The rites and customs were borrowed from the pre-Christian Pagans. "They imitate the saying of those who disbelieved before."[2]

5. Among the early Christians there was opposition to the commemoration of these Pagan practices (from 1642 to 1652 it was punishable). The Qur'an's verdict on this is: "These our People (Christians) have taken gods (doctors of law) beside Him (The God). Why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against God."[3]

6. There are many speculations about the date of Christ's birth. As the Qur'an plainly states: "But they became divided into sects, each party rejoicing in that which was with them."[4]

"Of these who split up their religion and became parties; every sect rejoicing in that which is with it."[5]

7. The common belief that the birth of Jesus took place on 25th December is absolutely wrong. According to the verdict of learned scholars it is the day of the sun's worship.

1. The Qur'an, v. 14.
2. Ibid , ix. 30
3. Ibid., xviii. 15
4. Ibid., xxiii. 53 ; 23.53.
5. Ibid., xxx. 32.

8. Another view is that he was born on the 6th January. (A great lie rolls like a snow ball.)

9. Some chronologists say, it was on 20th May, but this also is only an illusion.

10. Others guess it to be 28th of April.

11. Clement of Alexandria asserts it was 20th November.

12. Some say it was Wednesday.

13. Others declare it to be Sunday.

14. There are still others who aver it was Friday.

15. Some novices say it was 28th of March.

16. The exact date, month, and year have never been satisfactorily settled.

17. Christ's birth from his father Joseph, the carpenter, has remained unnoticed and discredited.

18. His second birth (baptism by John) is considered honourable (but practically unnoticed).

19. The question is, why the Christian world commemorates the birth of Jesus from Joseph, the carpenter, if he was really born on the day of baptism.

20. If there were two births, one from Joseph, the carpenter, and the second from God at the time of his baptism, then why do the Christians believe that Mary was found with child of the Holy Ghost, before they (Joseph and Mary) came together. (Matthew, 1.18)

21. Luke, however, is in contradiction not only with Matthew but also with him ; for at the outset of his narrative (1 : 5) he places the event in the days of Herod, the king of the Jews (who died four years before the birth of Jesus.)

22. There are so many guesses about the day, date, month and year of birth of Jesus that Scholars seem to be suffering from a plethora of surmises, conjectures and hypotheses.

Miracle of the Qur'an and its Verdict on the Birth of Jesus

Now listen to the true revelation of the Qur'an. According to it, "no knowledge have they (the Christians) thereof, nor had their fore-fathers.. .... They speak not but a lie. The Qur'an 1400 years ago proclaimed this phenomenon which Christians have now admitted in the twentieth century, namely, that it was absolutely wrong to say that Jesus was born on 25th December or even in I A. D. He was born 6 years earlier than that. There are two chapters in the Qur'an in which Christianity has been discussed. The history of Christianity, according to it, can be divided into two periods. In the first period they were hiding in catacombs, on account of severe persecution while there oppressors enjoyed wordly pomp and splendour. But in this oppressed state of life, they were worshipping the only one true God. The Qur'an relates that early savants said to the pseudo-Christians : "These our people have

taken (the doctors of law) as gods beside Him, why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against God?"[1]

These righteous men remained in their caves for three hundred years, that is, Christianity itself remained in hiding during this period, till the conversion of Constantine the Great, who was the emperor of Rome. It is a fact of history that in the year 325 A.D. he embraced Christianity with the result that the time of hiding in catacombs came to an end. In 325, twenty-five years are that of the life of Jesus, but we know he was 31 years old at the time of his prosecution, so there is a miscalculation of six years in the Christian calendar as already stated above. It is reported in the Qur'an, "And they remained in their cave three hundred years and add nine."[2] The history of Christianity, which runs like an undercurrent in the story of the Companions of the Cave, finds a clear expression now. There is no tradition that the companions the of cave remained in the cave for full three hundred years. It is a fact that Christianity rose to power with the conversion of Constantine, and at the same time it lost its purity with the formulation of the doctrine of Trinity, which was promulgated in 325 A.D. It is now almost agreed that Jesus Christ was born six years

1. The Qu'ran, xviii. 15.
2. Ibid., xviil. 25 "Add nine" i. e. according to the lunar Calendar.

before the reputed date of his birth. (As admitted in Bishop Barnes' reference quoted above.)

Therefore, according to the edict of the Qur'an, we are passing now-a-days in 1970 not in 1964, hence Jesus was born 1970 years ago, not 1964 years. In other words 1964 years before he was not a baby-god in swaddling clothes lying in the manger [1] but at that time he was a well-grown boy of six playing in the carpenter's shop. The author has many proofs of it. 1. As the census mentioned by Luke was held in I A. D.

2. Herld had died in 4 B.C. Hence it is a fact that Christian calendar is wrong and therein is a mistake of not only one, two or three years but of six years. What a marvellous miracle of the Qur'an to have pointed out this error which even its enemies have admitted. But they are reluctant to correct their calendar for fear of public ridicule. There is another eye-opening wonder of the Holy Qur'an. An important and most pertinent question is: In which part of the year was Jesus born? The Qur'an indicates that when the pangs of child-birth drove Mary, the mother of Jesus, to take refuge under the shadow of a palm tree and the period of pains and pangs got prolonged and she was crying due to her throes, God said to her: "And shake towards thee the trunk of the palm tree, it will drop on the ripe dates of tree."[2]

1. Luke, 2. 12.
2. The Qur'an, xix. 25.

This verse of the Holy Qur'an throws a flood of light on the question: in which month Jesus was born. It was the month in which dates ripen, that is, August. In her pains of child-birth, coming under the shadow of *Palm Tree*, there is a symbol, very deep in meaning, for it is a story narrated about three great religious personalities of the world—Zoroaster, Buddha and Jesus, the son of Mary. Mary symbolises Christianity as Sara and Hagar are allegorical figures of Jews and Muslims; in the book of Galatians,[1] her pains of child-birth are the problems confronting Christendom, while the *Palm Tree* and dates symbolize Islam or its cure. Mary (Christianity) suffers from pains and pangs i.e. fallacious creeds and the intellectual absurdities arising therefrom that baffle the Christian scholars from time to time; their panacea and cure is dates which symbolize Islam. In the scriptures date palm is a symbol of elegance and grace. The evergreen foliage and abundance of delicious fruit make it a type of righteousness.[2]

Solomon the Great sings the beauty of his beloved Mahamadim (Muhammad) in these terms: This thy stature is like to a palm tree... I said I will go up to the palm tree I will take hold of the boughs thereof.[3]

For all the throes, pangs and difficulties of

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1. Galatians, 4. 25, 26.
2. Psalm, 92 12, Jer., 12. 5; Rev., 7. 9.
3. Solomon's Song, 7. 7.

Christianity, the cure is to come under the *Palm Tree* or shadow of Islam and seek nutriment from the ripe dates of Islam.

This idea is not an innovation ; the Qur'an itself claims :

"Does one of you like to have a garden of palm and vines with streams flowing in it—he has therein all kinds of fruits and old age has overtaken him and he has weak offspring, when (lo) a whirlwind with fire in it smites it so it becomes blasted. Thus Allah makes the messages clear to you that you may reflect."[1]

Fifteen centuries old sickness of Christianity can be cured only by the panacea of Islam. As proved earlier, Gospels are at variance not only with each other but every Gospel is contradictory with itself.

Ponder over these words of the Qur'an, "And make the trunk of the palm tree towards thee, thou will cause ripe dates to fall upon thee.[2] The equivalent of 'ripe dates' in the Qur'an is *rutaban janiyya* which has only eight letters in Arabic script. The numerical strength of these letters (as confirmed even by the Hebrew scholars) is 325, the exact year of the conversion of Constantine and end of the purity of the teachings of Jesus. At that very time Christians gave up the creed of the unity of God and became

1. The Qur'an, ii.266.
2. Ibid., xix. 25.

Trinitarians. The Qur'an very reasonably diagnoses the chronic disease of Christianity. It is 1635 years old. A further proof of the birth of Jesus in the 8th month of the year i.e. August is, that there are eight letters in *rutaban Janiyya* according to the script of the Qur'an, i.e., it was 8th month or August in which dates became ripe in Judea. Therefore, my dear friends, I invite you to come under the *Shadow of Palm Tree* which is a symbol of Islam, the true religion of Jesus and of all the prophets of the world. May Allah guide you to it.

United Press International on Christ's Resurrection

"Some 800 million people around the globe are commemorating this week-end a series of events which took place 19 centuries ago in an obscure corner of the Roman empire. The only detailed record of these events, which gave birth to the Christian faith, is found in certain books now known as the New Testament. Modern scholars have subjected these books to the most rigorous inquiry imaginable and some nervous Christians fear that this scrutiny might discredit the New Testament. The opposite have been true. 'As a result of all this sifting', says Professor Ernest F. Scott of Union Theological Seminary, 'many of our concenptions of the New Testament have been changed, but its claim have been established more surely than ever."

There is no longer a serious argument among reputed scholars about the fact that Jesus of Nazareth was a real historical person ; that he came into

conflict with the ruling authorities because of his radical teachings about men's relationship to God and his fellow-men ; and that he was crucified on a hill outside the city of Jerusalem in the early spring of the year 30 A.D. If the story had ended there, the world probably would never have heard of Jesus of Nazareth. His followers disillusioned and terrified by his ignominous death on the cross, scattered and hid.

After a short time these same frightened men and women returned to Jerusalem and began to proclaim with unflinching courage and assurance that Jesus had risen from the dead. Several attempts have been made over the centuries to explain away the disciple's contagious faith in resurrection. One theory, which still has a good many adherents, is that the disciples were victims of mass hallucination. The difficulty with this theory is that it ignores the abundant evidence that the disciples were totally surprised by resurrection and were skeptical about until they had seen and talked to the risen Christ. A theory popular in the 12th century holds that Jesus did not actually die on the cross but only fainted, and was resuscitated by the coolness of the tomb. David Friedrick Strauss, a German rationalist philosopher, explained why he was unable to accept this theory : "It is impossible that a being who had been stolen half dead out of the sepulcher..........could have given to the disciples the

impression that he was a conquerer over death and the grave". Finally there is what theologians call "the fraud theory." It suggests that the disciples invented the story of the resurrection. To accept this explanation as Dr. John Sutherland Bonell has pointed out, one has to believe that "the apostles gladly became martyrs in order to perpetuate a gigantic hoast." There remains the possibility that the disciples were eye-witnesses to the most stupendous event in all history.

These are the agonizing travails which Chistianity is bewailing and which have dragged it almost to the point of death. And it was prophesied by the prophets centuries ago. Isaiah in these words: "And they shall be afraid; pangs and sorrows shall take hold of them. They shall be in pain as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames." Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. "Like as a woman with child, that draweth near the time of her delivery in pain crieth out in her pangs; so have we been in thy sight, O Lord."[1]

Just like that Mary (Christianity) cries in these days, as it is stated in the Qur'an, the pangs of child-birth drove her unto the trunk of the palm

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1. Isaiah, 13. 8, 21. 3, 26. 17; Jeremiah, 22. 23, 48. 41; 49. 22, 50. 43; Micah, 4. 9.

tree. She said : Oh, would that I had died ere this and had become a thing of naught, forgotten."[1]

Illustration of the Honey-bee

Coming back to the illustration of the honey-bee, "And thy Lord inspired the bee : Make hives in the mount and in the trees and in what they shall make (for thee). Then eat of all fruits, and follow the ways of thy Lord submissively. Their cometh forth from their bellies a drink diverse of hues, wherein is healing for mankind. Therein is surely a sign for people who reflect." The concluding words of these two verses are significant. The palace of the honey-bee contains in itself an immense number of sagacious laws, different faculties of science, curious ways of working, marvellous treats of engineering, smart ability of chemistry, and complete formulae of healing science. Therefore, in these phrases the Qur'an appeals to the meditative mind, may it be that of an engineer, mathematician, scientist, psychologist, chemist, sociologist, economist or a physician, to ponder over the profound wisdom of the honey-bee in that by instinct or Divine inspiration, she produces a commodity in which is not only a means of subsistence for her swarm but also an ambrosial essence of healthful utility, and an ideal food rich in vitamins, mineral salts and various enzimes. In diseases of the blood, honey brings to the anaemic and debilitated organism numerous

1. The Qur'an, xix. 23.

vitamins and indispensible mineral salts such as Calcium, Phosphorus, Magnisium, Silica, Iron and Copper. Carefully controlled studies have shown the beneficial effect of honey for the relief of pain associated with enginapectoris and diminished flow of blood in the coronary arteries as well as in the treatment of certain irregularities of heart rythm. Honey is the food-saving, *par excellence* of tired or over-worked heart.

The Qur'an in this illustration of the honey-bee elucidates that Divine revelation brings about an object which cannot be effected by the combined exertion of all mankind. This illustration from the physical world is introduced to show a similar working of Divine laws in the spiritual world viz. that the prophet working as it were, instinctively in obedience to the Divine laws prevailing in the spiritual world, collects by Divine revelation all that is best and noblest in any scripture of the world and sums it up in the Holy Qur'an; a work which could not be effected by human exertion. It calls itself '*shifa*' or healing to show that it heals the spiritual diseases of humanity. Indicating its analogy with the honey it goes further and lays claim to the fact that whole of humanity cannot produce the like of it. "And if you are in doubt as to that which we have revealed to your servant, produce a chapter like it, and call on your helpers besides Allah, if you are truthful."[1]

1. The Qur'an, ii. 23

It is such an *unique* phenomenon that, even the enemies of Islam have been compelled to admire it. Sir William Muir and Tisdal wrote a book on this subject and named it 'Sources of Islam'. The Hindu pundits claimed that such and such verses of the Qur'an were copied from their *Vedas*. Though the intent of these scholars was antagonistic, yet it verifies the very claim of the Qur'an itself :

"A Messenger from Allah, reciting pure pages, wherein are (all) right books."[1] That is to say, all the right directives necessary for the guidance of man, whether previously revealed or not, are available in the Holy Qur'an.

Many more affinities between honey and the Qur'an or honey and the Holy Prophet can be discerned, but only a few of them are enumerated as follows :

(*a*) In the city of bees, every one lives in the company of comrades, separated from its hive, the honey-bee would die as it cannot survive in seclusion. In this city individuality is blended with alliance. Similarly, Islam teaches its followers to live in unity as it is stated in the Quran, "And hold fast by the convenant of Allah all together and be not disunited." [2] "Wheresoever ye may be Allah will bring you all together......Wheresoever ye may be (O Muslims turn your faces towards it).[3]

1. The Qur'an, xcviii. 2-3
2. Ibid., iii. 102.
3. Ibid., ii. 148, 150

(*b*) Bee-hive is a city where every individual makes sacrifices in the interest of the community. Similarly, the Qur'an proclaims that "Those who believe and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight."[1]

And the Prophet is enjoined: "Say: lo my worship and my sacrifice and my living and my dying are for Allah, Lord of the worlds."[2]

(*c*) There are three ranks of bees in a bee-hive: the queen, the workers, and the drones. The queen is the mother of the remaining two, but she is not immune from law, as she is also subject to the law of the hive. In accordance with this principle the Prophet is enjoined: "Say, I am commanded to be the first of these who submit. And be thou not of the polytheists. Say, Surely I fear, if I disobey my Lord, the chastisement of the grievous day."[3]

(*d*) The queen is neither too lavish nor too miserly. She is wise, moderate and prudent. So was the Holy Prophet of Islam, who was commanded by his Lord: "And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded."[4] By the chaining of the hand to the neck is meant being niggardly in one's expenses, and opening it completely signifies

1. The Qur'an ix. 20
2. Ibid., vi. 163
3. Ibid., vi. 14, 15.
4. Ibid., xvii. 29.

so extravagant as to squander away all one's resources

(*e*) It is a curious token of honour or respect that the workers never turn their backs to the queen, they always walk backward in face of her. Similary it is enjoined in the Qur'an: You who believe, be not forward in the presence of Allah and His Messenger, and keep your duty to Allah. Surely Allah is Hearer, Knower. O ye who believe, lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout about one to another"[1]

1. The Qur'an, xlix. 1, 2.

Evergreen Press, LAHORE.

IN THE SACRED SCRIPTURES OF THE WORLD "HONEY" STANDS FOR THE QUR'AN

And thy Lord revealed to the bee: Make hives in the mountains and in the trees and in what they build. Then eat of all the fruits and walk in the ways of thy Lord submissively. There comes forth from their bellies a beverage of many hues, in which there is healing for men. Therein is surely a sign for a people who reflect.[1]

In these memorable verses, the Holy Qur'an invites the thinking people among mankind to ponder over the habits and works of the honey-bee. Seemingly it is an insignificant insect, without a single bone in its entire physical make-up and altogether deprived of any form of a vertebret. It means that it totally lacks the power of inference and of the sequence of a mental progress. But inspite of this serious handicap it employs an intricate system of engineering in the construction of its hive. Then like a highly educated and trained professor of chemistry it packs up into every drop of honey innumerable nourishing ingredients extracted from a wide variety of flowers. What is still surprising that it imprisons certain kinds of rays from the light of the sun in the liquid it prepares. The product is universally recognised to be full of health and vitality. For an intelligent observer this insect furnishes a conclusive practical argument that Revelation from the All-knowing, All-mighty Lord is a miracle which no combination of scientists can ever hope to perform. Similarly one can easily deduce the absolute inability of the human race to create the equal of the Revealed Word of God. The Prophet, who received no education in any school or college, like a wild honey-bee, gathered together in a handy and easily assimilable form, a

1. The Qur'an, xvi. 68, 69.

perfect quintessence of all the divine teachings in human history preserved in hundreds of difficult systems of writings. In many cases these were carefully stored in the temples, or homes of an obscurantist and were in the exclusive care of priests. In some of these systems, single words could not be taken down separately, because the whole phrases, or sentences or verses were recorded collectively in symbolic language. The system of recording separate words of the mantaras came into vogue long after the inception of Islam. The method followed prior to this was called *Karm Samhita*, i e., a whole verse was denoted by the sign adopted to convey the meaning. As may well be imagined, the deciphering of writings of this kind was not an easy task even for the highly trained priests and pundits, who often made serious and ridiculous errors. But an unlettered Prophet, appearing in a most backward and uneducated country like Arabia—far removed from the intellectual currents—extracted from the teachings of Vedas in India, the books of Confucious in China, the teachings of Zoroaster in Iran, and from the Books of the chain of Prophets and Teachers among the Israelites,, and gave their gist in a concise form, of course with much additions and improvements. This was a stupendous task which generations of scholars would not have been able to accomplish. In making this assertion I am not actuated by over-zealous advocacy of the Holy Qur'an. It is a claim which the Holy Qur'an itself makes in words of unsurpassable force and grandeur and which is fully supported by the Scriptures of the earlier Prophets. I will now proceed to substantiate it from the testimony of earlier Scriptures and even from the testimony of the opponents of Islam.

Testimony of the Scriptures that "Honey" means The Qur'an

1. Among the heavenly scriptures the Holy Qur'an came in the last and thus can evidently lay claim to being, inter-alia, a purified and improved gist of the earlier Scriptures.

2. No other Scripture has claimed to be like pure-honey.

3. In the earlier Scriptures the Holy Qur'an is spoken of as pure "honey".

4. The Holy Qur'an is the only Scripture which strongly supports the truth of all the earlier scriptures.

5. All previous revealed books confirm the truth of the Holy Prophet's claim.

6. In Hebrew, Armenian and Arabic, there is a general word for honey, viz., 'dibosh'. In Books of the Old Testament it has three meanings: (*i*) honey collected by desert bees; (*ii*) honey prepared by tame bees; and (*iii*) juice of grapes. In Hebrew the word 'dibosh' is applied to honey on account of its colour. The Arabic equivalent is 'dobas', 'dibos', 'dibis'. In the Old Testament the 'dibosh', in addition to its original meaning of honey, is also used figuratively to mean the Word of God. This word occurs most frequently in contexts where after the exodus of the Israelites from Egypt, promises were made to them that a land would be bestowed on them wherein streams of milk and honey would flow. These promises have been frequently repeated in Exodus, Leviticus, Numbers and Deuteronomy.[2] Then there are passages, in Joshua, Isaiah, Jeremiah, and Ezekiel which speak of these promises as having been fulfilled.[3] After this come passages which say that they would be turned out of the Promised land on account of their misdeeds. But the point to be borne in mind in this connection is that the extent of the country bestowed on the Israelites, and the period for which they held it, was extremely short. Moses, to whom the promise was repeatedly made, never entered it, because of the cowardice of his followers. For forty years the Israelites wandered in the wilderness and Moses passed away

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2. Exodus, 3 : 8, 17 ; 13 : 5 ; 33 : 3. Numbers, 13 : 27. Deuteronomy, 26 : 9, 15 ; 8 : 8 ; 6 : 3. Leviticus, 20 : 24,

3. Joshua, 5 : 6 ; Psalms, 105 : 44 ; II Kings, 18 : 32 ; Jeremiah, 11 : 5 ; 32 : 22.

during this period of the greatest hardship and trial. Joshua, the commander left behind by Moses, had not yet occupied a great deal of Palestine when he also died. Judas then wrested a portion from the Plestinians after some hard fighting, and divided it among twelve tribes of Israel. Saul then comes on the scene as the first ruler of any note among the Israelites ; but the greater part of his time was spent in fighting the Palestinians or in dealing with internal troubles among the Jews. Not much later, hostility developed between him and David, which gave little rest to David as long as he lived. David's son and successor, Solomon, was the first Israelite to attain the sature of great ruler, but this political ascendency did not last long, for soon after Solomon's death the kingdom crumbled, and with the exception of two tribes, the remaining ten rebelled and reverted to idol-worship. The rule of Solomon lasted only for forty years. This is the entire history of Jewish rule over the country that was the Promised land overflowing with streams of milk and honey and bestowed as a special favour from the Lord on the Israelites being the chosen people. That is to say, for four hundred years these chosen people toiled as slaves in Egypt ; then, following their exodus from Egypt, they wandered in the wilderness for forty years ; they spent another 400 years, from 451 to 1015 B.C., in fighting the people they had found living in the country and also among themselves. At the end of this long struggle the sovereignty that fell to their lot lasted only for 40 years, after which came the rapid decline. Should we then conclude that this brief spell of forty years represents, in their entirety, the divine promises repeatedly given by God to Abraham in the first instance, then to Moses, and to numerous other Israelite prophets, during the earlier part of their history? If we accept the version of the Old Testament, the Lord was not very well pleased with Solomon even during this brief period, because he is allegedly accused of having succumbed to the glamour of idol-worship, and to have been

guilty of denial. As a punishment for this falling off on the part of Israel, Palestine was taken away from them; the Temple was destroyed and the Jews were taken to Babylon in captivity. For thousands of years these unfortunate people have been wandering all over the earth, persecuted and despised, tormented and driven out from one country to another, never finding real peace. Notwithstanding their riches and exceptional brains, the lot of the Jews in the world has been very hapless and unamiable indeed. They have been, and most of them still are, outcastes from the Land of God, and also from the religion of the Lord. As according to their religion a true Israelite is only he who resides in the Land of God which is the special abode of Jehovah.[4]

Such being the case, a question arises why the Israelites were turned out of the Holy Land where streams of milk and honey flowed, and why the sacred prize was bestowed so soon on the Muslims with the neighbouring countries of Iraq, Iran and Afghanistan. History bears out the unmistakable answer that the Israelites having strayed from the righteous path and having incurred the wrath of the Lord, the prize was bestowed on another branch of the Children of Abraham—the Muslims, who came to deserve it better, and therefore still retain it. To begin with, these promises were given to Abraham and they were repeated to Moses. After a brief and passing fulfilment for a short period in the case of Israel, as shown above, they came to be fulfilled more abidingly and permanently in the case of Muslims, the followers of a Prophet raised by Allah " Like unto Moses " in whom large numbers of the Israelites, scattered over extensive areas of Iran, Afghanistan and Kashmir, also came to believe in.

7. Other passages in the Old Testament about honey

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4. Even last year a decree of the Jewish President was published in the American Weekly *Time* 1960, to the effect that Jews living in areas outside Palestine were not to be regarded as real Jews.

are those in which this expression denotes Revelation and Inspiration from God. For instance: Immanuel, will eat butter and honey.[5] It is also to be remembered here that by Immanuel, here, is meant the Holy Prophet Muhammad and for a discussion on this point the reader should turn to portions of this book devoted to "Old Testament Prophecies" in regard to the advent of the Holy Prophet Muhammad. Other instance of honey having been used in the Old Testament to mean Revelation and Inspiration from God are: "people in his reign shall eat butter and honey";[6] "things said by a wise man are like honey-comb full of honey."[7] Solomon says "that drops of honey fall from the lips of his sweet-heart."[8] Again, "honey and milk are under thy tongue."[9] In Songs of Solomon[10] he gives the name of his beloved 'Mahammadim', and says his words are like honey; and David calls the Revelation that was to come to this Prophet sweeter than honey.[11] This Revelation, sweeter than honey, is the Holy Qur'an, attributed to the Prophet spoken of as ***Mahammadim*** in the Old Testament.

8. Books of the Old and the New Testaments, the Vedas, or the Buddhist Scriptures, have nowhere put forth any claim to being matchless and unrivalled. In fact people have compiled books under these names, and made their reliability extremely doubtful. Scores of books are mentioned in the Bible from which material has been derived, and it is to be remembered that these source-books were not Revealed or Inspired by God.

The number of the Gospels has continued to increase,

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5. Isaiah, 7 : 15.
6. Ibid., 7 : 22.
7. Proverbs, 16 : 24.
8. Songs of Solomon, 4 : 11.
9. Ibid., 4:11.
10. Ibid., 5:16.
11. Psalms, 19·10.

with the increase in the number of sects among the Christians. There are serious differences between the Catholics and the Protestants in regard to the number of Books on the New Testament. Formerly, the number of Vedas was said to be 1131 of which now there are admitted to be ten only. As against this, the Holy Qur'an throws out an open challenge to his opponents to prove, if they can, that even the slightest change has taken place in the text; or to produce the smallest possible piece of composition, as much as a single verse, that could be adjudged to have equalled it in literary quality, sublimity of meaning and teaching. Every single verse in this great Scripture carried an unrivalled wealth of meaning bearing on such vital truths for mankind as the Existence and Attributes of God, the nature and purpose of Revelation, Inspiration from the One Source of all the Light, the truth of the Holy Prophet Muhammad as a Prophet for the guidance of all mankind with a mission that was universal in its range and application. The wise and the learned people of other nations apart, even the Arabs themselves, with such an old national traditions of literary excellence virtually confessed their utter inability to match this challenge. In the text of the Holy Qur'an, this memorable challenge has been stated in many places with an arresting force and grandeur.

9. David says: The statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes...sweeter also than honey and the honey-comb...moreover in keeping of them there is great reward.[12] Evidently these passages embody a prophecy in regard to the Holy Qur'an. The attributes mentioned are those which pre-eminently belong to this Holy Book. For instance, these passages speak of the Law of God, His ***Shariyah***, which is said to be absolutely pure; it gives light to the eyes and

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12. Psalms, 19:8-12.

the heart is sweeter than honey, it would be carefully read and committed to memory. It is well-known that no one has ever learnt Books of the Old or the New Testament by heart. While there are thousands and thousands of people all over the Muslim world who have committed the whole of the Holy Qur'an to memory. The Bible bears no Divine promise that it would be guarded against extinction, interpolation, or other kinds of interference at the hands of man, as does the Holy Qur'an. The text of Books of the Old and the New Testament embodies thoughts and reflections of the authors thereof, speaking of the Prophet in the third person, and recording things in regard to him in the same person, which furnishes clear proof that the author is someone quite different from the Prophet in question. On the other hand, as already stated, Solomon has clearly spoken of his beloved as ***Mahammadim***, which irrefutably is variation of the name of the Holy Prophet about whom he said that his word would be sweet like honey. In Hebrew, the word ***dibosh*** is used particularly for that variety of honey which bees extract from date-palms.[13] This is indeed a clear reference to Arabia, being thus a figurative reference to The Qur'an.

10. It is admitted that the various traditions and customs prevailing among different peoples and nations have not grown by chance or accident. For instance, the reverence shown to flames by the fire-worshippers; the sacred Thread worn by the Hindus, the growth of the forelock among some people, including certain castes among the Hindus, circumcision among the Jews, the Muslims, and certain African tribes; and the ceremonies connected with the birth of children, which, among the Muslims are known as *'aqiqah'*.[14] All these have a reference to some important event in the history of the poeple among whom the custom prevails. Circumcision, and the application

13 Ferancis Brown : *Hebrew-English Lexicon.*

14. Leviticus, 12:6. Luke, 2:24.

of honey to the palate of a new-born babe is a reiteration of the pledge to worship only the One and Only True God, and to act upon the teaching of the Holy Qur'an, the Word of God, for which honey stands. Among the early Christians too, honey was applied to the palate of the baby in baptism. In Medagaskar, and among certain sections of Hindus in Deccan there is a similar custom. In the Hindu Shastaras, honey is said to be the food of the *Devas*, and a means for driving out evil spirits which also refers to the Holy Qur'an. Another occasion for the use of honey is marriage ceremonies. The idea being that its use makes the union a blessed relationship, a source of happiness and peace for the parties concerned. But, evidently, the underlying intention cannot be that the mere tasting of honey leads to peace and happiness and other blessings of the relationship. On the other hand, if honey is taken to signify a Divine Teaching, then there is a sense in believing that an observance of this Teaching would lead to happiness and peace. In Hinduism and Christianity, woman is considered to be a hindrance in the way of salvation of man, and this view has given rise to monastic cults and practices among the followers of both religions. It is considered that woman is to be looked down upon as something unclean, something to be carefully avoided, if man is to attain to any degree of purity in his life. The big *rishis* among the Hindus, and the great monks among the Buddhists and Christians professed to be celebates. In the New Testament it is plainly said : And Adam was not deceived, but the woman being deceived was in the transgression.[15]

12. The word for honey in Sanskrit is *'madhu'*. There is no Book in the Rig Veda which does not contain a reference to it. With the exception of the seventh book, all others have something or the other to say in praise of honey. In the 1st, 8th, 9th, and 10th chapters there are frequent

15. Timothy, 2:14.

songs in praise of honey. A careful study of these *mantaras* indicates that the gods, the rivers, water, the juice of soma, and milk are also spoken of as 'madhu'. Similarly, a kind of knowledge and learning as well is called 'madhula', by means of which the poisonous element from certain things was removed.

The word 'madhu' curiously enough, is found in many languages, with slight variations. For instance, in Anglo-Saxon 'medu'; in Dutch 'mede'; in Icelandik 'mjothr'; in Danish 'miod'; in Swedish 'mjod'; in Welsh 'medd'; in Greek 'methu'; and in Russian it is 'med'. Those who believe in the great antiquity of the Sanskrit language consider that the root of all these is the Sanskrit form, namely, 'madhu'. In Sanskrit itself the root of this word is said to be 'mad', which means to 'collect', and 'to win'. For instance in the Veda we read: (Tvam rajasi pradiva sutanam) i.e. "Thou art the rajah or lord of all the extracts of old."[16] In other words, 'madhu' is called 'madhu' because it represents the extract and essence of all the ancient qualities and values. Now this is exactly the position which the Holy Qur'an claimes for itself. In this Holy Book we read: "An Apostle from Allah, who recites pure pages, where are (all) right books.[17] In other words, the Holy Qur'an embodies the quintessence, the extracted essence, of all those portions of the earlier Scriptures and Teachings which were destined to endure—which deserved to be safeguarded and preserved. The Aryas and the Hindus believe that the Vedas came at the commencement of the world. Naturally, therefore, they cannot be held to contain any portion of the Scriptures which came to various portions of mankind at later periods of human history. Of all the religious Scriptures in the world, it is only the Holy Qur'an which claims to embody the essence of all the earlier Revealed Books. This is one of the reasons

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16. Rig Veda, 3:47 ; 1 Nirukt, 4:8.
17. The Qur'an, xcviii.2

why, in relation to the earlier Scriptures, the Holy Qur'an has called itself 'mohaimin' which means 'protector'.[18] Through the passage of time, all other Scriptures have suffered human interference; the texts have been altered; the teaching twisted and disfigured. But the Holy Qur'an has collected in itself all those essential features of the earlier Teachings which were of a nature and quality intended by God to endure, in the sense that they had not been sent originally to meet only a timely or a local need, but formed part of the Teaching of universal application for the needs of the human race, everywhere, and at all times.

13. The Sanskrit word 'madhu' has also a second meaning 'to win', 'to overcome,' which involves the presence of some force ranged in opposition, owing allegiance to other books and other systems of thought. We find the Holy Qur'an boldly advancing the claim that it would prevail against all other teachings and ways of life. "Indeed, He it is Who has sent His Apostle with guidance, and with the Religion of Truth, so that He should make it dominant over all kinds of other religions, even though this development should be exceedingly distasteful to the idol-worshippers.[19]

14. According to Yaska Acharya, the word 'madhu' is the opposite of 'dhamti'[20], but when we think deeply over it we find that it is an altered form of 'Muhd', which word, among the Muslims themselves, is often written as 'Mohd or Muhd'.[21]

15. The first mantra in the Rig Veda in regard to 'madhu' runs as follows: "*Nara-ansam priyam asmin yagye uphavye madhu jihvam havishkritam*[22], which means : Dear

18. The Qur'an, v:48.
19. Ibid, ix:33.
20. Nirukt, 10:31.
21. Ibid, 2:1.
22. Rig Veda, 1:13.1.

Narasansa, sweet of tongue, I invoke to this our sacrifice'. In this mantra, the first word to be noted is 'Narasans'. In the Nirukt[23], its meaning is given as "*Narai parsansio bhavti*", i.e., praiseworthy in the eyes of people, which is exactly the meaning of 'Muhammad.'

16. '*Narashans priyam*', i.e., dear and beloved, which implies that the fact of his being dear and praiseworthy in the eyes of people denotes that he is a source of blessing for them, beneficent to all. In other words '*Rahmatun lil 'alamin*', which is one of the titles used in the Holy Qur'an for the Holy Prophet Muhammad.

17. 'One with speech as sweet as honey', in the first place, this is pre-eminently a quality of the Holy Qur'an. It is like honey, of which the Holy Qur'an says that it contains a cure for ailments of the mind. It is sweet in taste, and a cure for disorders of human physique. Whatever the Vedas lacked had been amply supplied in it. There is a cure in it for the ailments of man, and health for the human race.

18. The arguments which prove that the Holy Qur'an is the 'madhu' are, in the first place, that it embodies the essence of all earlier Scriptures. The Holy Qur'an inculcates reverence for all the previous Scriptures, since they were all from God, and no Muslim is expected to be disrespectful towards any one of them. No Muslim can be a true Muslim without believing in all the previous Scriptures as well. This, in itself, is a service of unique value for the unity of the human race, which Islam and the Holy Prophet Muhammad have rendered. Evidently, no principle can be sweeter, more like honey, for the human race than the one which establishes the common brotherhood of man on such a reasonable and profound basis. The present form of the previous Scriptures is not such as induces belief on the part of a sensible man: the Old and the New Testaments, the Vedas, the Zend

23. Nirukt, 8:6.

Avesta, and all other Books, as found today, can hardly be attributed to a divine source—they are so terribly mangled and corrupted. It is only the Holy Qur'an that has re-instated them to a position where they command the respect of the whole Muslim world. Just as the honey-bee gathers the sweet juice from flower to flower, and stores it up properly in a receptacle where no external or internal influence can corrupt it, similarly, the Revelation embodied in the Holy Qur'an has collected the Truth from all over the earth, from the entire cultural and moral history of the human race, and has preserved it in a form where it is always available for the benefit of man, but where no one can spoil it, or corrupt it in any way. The followers of other religions use extremely harsh language, in many cases, concerning the Holy Qur'an and Holy Prophet Muhammad. In fact they show a great deal of hatred and prejudice. But a true Muslim is always full of deep respect in his heart for all the Prophets and the chosen people of God, in every age, in every clime; and he bows with reverence whenever he is confronted with any of their sayings or teachings.

19. The mere fact of a man being sweet of speech constitutes conclusive proof that he is praiseworthy in the eyes of people, and beneficial for them. That is the reason why people praise him, hold him in esteem, and love him; they try to please him by doing as he tells them to do. Now is it not a fact that Muhammad was held in general esteem, for his integrity in the Makkan society, before he was called to his mission. But the moment he claimed to be an Apostle from God, an unprecedented storm of opposition rose against him. His sweetness of speech, however, did not forsake him in the darkest hours of trial. His sweet, beneficial, reasoned speech did its work, and before long people came thronging around him. And they came with such a firm and steadfast purpose that they stayed around him in the teeth of flying arrows and slashing swords until

victory was won, and then he forgave even his worst enemies. History bears testimony that such was the sweetness of his speech, the strength and quality of the Revelation which embodies his Teaching, that within his brief life-time the entire country hastened to tender unquenstioning allegiance. This Teaching of universal benefit for mankind, this sweetness of speech, is such indeed that in the words of the Rig Veda, 'one naturally feels impelled to offer one's sacrifice to it'.

21. It is indeed marvellous that such was the sincerity of the Vedic Rishis, when they sent up this prayer, that among their descendants an extraordinarily large number of people have tendered their faith and allegiance to the Holy Prophet, and in large sectors of the country, they are in a majority.

22. After the prayer reproduced above, the same Rishi, Medatithi, son of Kanva Rishi, offers another notable prayer: *"Yam tvam kasha madhumati ashvinau soon ritavti-tya yagyam mimikshitam.*[24] Translated into English, the passage would read as follows: Holder of honey, *Ashvinau*, your word is full of pleasantness—therewith sprinkle the sacrifice." The word translated here as 'holder of honey' is *madhumati* in the mantra. In the *suter granths* of Sanskrit, it has been understood to mean 'Muhammad'. It passes all comprehension, how such countless ages before the time of the expected Teacher, even his name was so accurately foretold by the Rishis. Lest anyone should feel inclined to assume that I am giving my own interpretation to these words, I reproduce what a Western Orientalist has said on the point: "Madhumati, m, Muhammad Kalac".[25]

23. Another meaning of 'madhu' is the spring season, when the honey-bees wake up from their long winter sleep.

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24. Rig Veda, mandal I, sukt 22, mantra 3.

25. Monier William : *Sanskrit-English Dictionary*, p. 780, Oxford 1899.

While on the subject of the testimony of different trees in regard to the truth of the Holy Prophet Muhammad's mission, it has been stated that he was born at the commencement of spring. This makes the mantra applicable to him even in this sense. For a detailed discussion on this point please turn to our chapters entitled: *"The Trees Speak of the Birth of Muhammad"*.

24. In case *madhumati* is taken to mean 'holder of honey', then the third word of the mantra, namely, *kasha* should be taken to mean 'speech' rather than a whip. This meaning has been given in Nirukt.[26] This speech, this word, is the Holy Qur'an, as has already been fully discussed.

25. Then there is the word *ashvinau*, in regard to the meaning of which there is a difference of opinion among the lexicographers. But one literal meaning is 'one with horses'. Now the whole world knows that Arabia and the Arabs are specially associated with horses. The word *ashov* in Sanskrit is the same which is *ashhab* or *shahab* in Arabic, and *asp* in Persian. The Arabs' love for horses, is proverbial. The Vedas often use the word *arva* to mean 'horses', which seems to imply that Arabs and horses were almost taken to be synonymous.[27] In the Rig Veda the word *arva* has been used about twenty times to mean a horse. These texts can justifiably be taken to carry an invitation to the Arabs and Muslims to come to *Bharat*, and to plant Islam in these regions.

26. Up to this point the mantras offer no difficulty. But in the word *ashvinau*, the number is not singular it is in dual form, the form used about two persons or things. '*Ashvinau* means 'One who has two horses'. This has thrown Sanskrit scholars into great difficulty, they cannot determine which two gods, or devtas are meant here. But Yask Achariya, whose lexicon of the Vedas is admittedly a standard and authoritative

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26. Nirukt, 9:19.
27. Rig Veda, 1:104:1 ; 1:149:3 ; 1:152:5 ; 1:163:12 ; 10:27:14 ; etc.)

work in this field, understands these two *devtas* to be two heavenly *devtas* (Nirukt, 12:1). There is, however, a considerable difference of opinion as to precisely which two heavenly *devtas* are meant. Some say this pair comprises one *devta* from the earth, the other from heaven. Others take it to mean the sun and the moon. One opinion is that the day and night are meant, while still others hold that the reference is to a *rajah* who owned two very fine and famous horses. But all this array of opinions leaves some important questions undecided. For instance, whether out of these two *devtas*, one is in heaven and the other on this earth or whether both of them are in heaven or both on earth, each occupying one half of the heaven or earth as the case may be. These questions stem from the fact that Nirukt says their place is in the heavens. The mantra invites *Ashvinau* to come and drink the cups full of *soma* at their sacrifice. Further, there is no definite and precise opinion as to what this *soma* is and from which herb or plant has this juice been taken. The learned Sanskrit scholars and pundits have woven a network of fanciful ideas around these and other similar questions, but nevertheless, the point remains quite obscure. In this difficulty let us turn to the Holy Qur'an, for it is a great quality of this marvellous Book that it very easily solves intricate problems created by other Scriptures. In the Qur'an we read: " In regard to things which you do not know ask the people who have knowledge.[28] Who is this *ashvinau*? When we refer this question to the Holy Qur'an, we immediately find a flood of light thrown on it. It says: "By the sun and his brightness; And the moon when she borrows the light from him; And the day when it exposes it to view; And the night when it draws a veil over it; And the heaven and its make! And the earth and its extention! And the soul and its perfection !.[29] It is to be carefully noted that all the meanings of '*ashvinau* given in Nirukt are included in this

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28. *The Qur'an*, xvi 8.
29. *Ibid.*, xci. 1—6.

passage, and all the difficulties have been solved. Reference to 'the soul made perfect by God' indicates that someone is meant here who has attained to the highest elevation possible for human beings in their evolution. In the sacred Scriptures he is spoken of as the sun. In the Vedas he is mentioned as the sun that rises in the middle of a dark night. (See elsewhere in this book chapters entitled *Mysteries in the Sacred Scriptures* and *Mystic Syllables*). Just as this sun of the material and physical world lights up the whole universe, similarly the Perfect man under reference would give light and guidance to the whole world. Like the moon drawing its light from the sun, he would absorb light from God Almighty, the ultimate source of light of all kinds. Like the day, he would exhort mankind to exert to the best of their ability, and would bestow peace on them as the night gives rest and peace. He would be from heaven, from the point of view of his qualities and actions; but he would be of the earth in point of humility, sympathy and love for the creatures of God. He would possess all those great qualities of the Perfect Man which represent an assence of all that is best in the human race. He would be a single individual, possessing attributes which would appear, on the surface, as contradictory, while in reality they would not, as we have explained it above.

27. The third mantra of the Rig Veda in regard to '*madhu*' is the word of a Rishi, Naudha bin Gautam. It runs; "*Tam navayasi hridajayamanam asmatsu kirtir madhujivhmashyah.*[30] Translated into English, it reads: "May our fair praise, heart-born, most recent, reach him whose tongue from the beginning is sweet as honey." Here we have the Vedic Rishi expressing his deep longing that his feelings and emotions of love and loyalty should, somehow, reach the Beloved Guide and Leader whose speech is sweet as honey and, like honey, the pure, concentrated essence of the teaching of all the sacred Scriptures sent down by God through the ages for the guidance of the human race. Now, in the whole

30. Rig Veda, mandala 1, sukt 60, mantra 3.

world, the only Scripture that satisfies these conditions is the Holy Qur'an, which, on its own part, too, claims to be the bearer of the Teachings embodied in the earlier Revelations sent down by the Lord.

28. Another Vedic Rishi says : " Bring hither nourishment for us, ye Ashvinau ; sprinkle us with your speech that drops with honey.[31] Had the Vedas themselves fulfilled the requirements which these Rishis seem to have had in view, there would have been no need for such prayers to be addressed to the personage whose words were to be like honey-sweet for the palate, and beneficial for health and happiness. We pray for things which we lack ; and the thing which a righteous person yearns most is nourishment for the soul.

29. But where is the required pure and sweet honey to be found ? The answer to this question is given by the Vedas: "May I attain to his well-beloved mansion, where men devoted to the gods are happy. For there springs, closely akin to the wide-strides of the well of meath in *Vishnu's* footstep.[32] *Vishnu* here stands for the sun, which measures the entire earth in only three steps. But this measuring on his part is in two ways : (i) in terms of the morning, noon, and evening—one step in the morning, one at noon, and one in the evening ; (ii) one step falling in the east, one in the middle of the earth, and one falling in the west. The third interpretation is that the movement of Time, or the sun, stretches over three periods : the past, the present, and the future. For the Aryan race, the first and the second step of *Vishnu* (the sun) have been taken to mean the morning and noon ; and now was the time for the step to fall on Arabia, where the spring of honey was to ooze out. In all its aspects, and shades of meaning, this was prophecy in regard to the advent of Islam. *Vishnu* stands for the sun in Hindu literature ; while in the Holy Qur'an the Holy Prophet Muhammad has been called '*sirajan muneera*', the brilliant and luminous sun, who has in three steps compiled the essence of all the religious Scriptures

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31. Ibid., mandala 1, sukt 157, mantra 4.
32. Rig Veda, mandala I, sukt 154, mantra 4.

in the history of mankind, which turned this marvellous Book into a veritable spring of honey. Apart from this interpretation, it is not possible to give any coherent meaning to these mantras.

30. In Vedic lore, there is a branch of learning in relation to honey which is called *madhula*, which is recommended as an antidote for the poison of the snake, and the satan. Having repeatedly pondered over the meaning of this word, it appears to me that ***madhula*** is an inverted form of ***al-Hamd***; and chapter *Al-Hamd* is the opening chapter of the Holy Qur'an. In reducing this prophecy to a mystery and an enigma, the Vedic Rishi has displayed remarkable intelligence and astuteness. The intention appears to have been that it should remain safe and secure against human interference, to be fulfilled in its own good time. Many Sanskrit and Arabic words are inversions of each other; and I can produce a list of five hundred such words. ***Sura Al-Hamd***[33] (The opening chapter of the Qur'an) is a matchless chapter which not only contains a gist of the Holy Qur'an, but also the entire essence of moral philosophy, for creating a healthy basis for human culture. This is the reason why the Muslims are required to offer this prayer repeatedly in the course of their daily prayer. In the Vedas, ***madhula*** is said to contain the remedy against the poison of evil people, and against the seven gates of Hell. In the *Sura Al-Hamd*, there are seven verses. The Vedas only mention the name, and even that in the form of an inversion; but the Holy Qur'an produces the chapter itself in its text. The Vedas recount its advantages for man, while the Holy Qur'an produces the *Sura* itself, in the stupendous fullness of its meaning.

31. Now we reproduce a gist of some of these mantras. The basis of this translation is the commentary of Sayna Achariya: "All-seeing sun rises in the east, the destroyer of the unseen, driving away all the unseen (venomous), and all evil spirits.[34] "The sun has risen on high, destroying all the many

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33. In Sanskrit there is only one ha, the *ha-i-hawwaz*. Therefore the purpose of the *ha-i-hutti* also is served by *ha-i-hawwaz*.

34. Rig Veda, 1:191:8.

poisons ; *Aditya*, the all-seeing, the destroyer of the unseen (rises) for the (good of) living beings."[35]

As stated already, these mantras are taken as a means for changing poisonous things into antidotes which strengthen life and vitality. It will be difficult for the reader to grasp this without knowing what the learned pundits take them to mean. Scholars of Sanskrit, and the old, classical commentators of the Vedas say that an imaginary picture of the disc of the sun should be made, then the poisonous object should be hung before it with the fourth finger of the hand. This would eliminate the poison. Snake and scorpion bites are treated in this way (see *Sayna Bhashy*). We have discussed the *sawastike* under "Mystic Syllables". The idea that the poisonous object and the *swastika*, hung in this position, in this particular manner, result in the poison being cancelled is, of course, no more than a fanciful superstition. But let us turn to the interpretation which we give to these mantras. The *Sura Al-Hamd* (The opening chapter of the Qur'an) does actually contain an antidote against all the main misconceptions and erroneous beliefs which are fatal for the soul, and for the moral life of the human being, both in his individual capacity, and his corporate life as a member of a society. These misconceptions and erroneous beliefs are in regard to the Existence of God, the position of man in the universe, and the correct relationship between man and his Creator. The thing emphasised in the mantras in question is that the sun sheds its light on all, without any kind of discrimination between man and man, irrespective of whether he is a *Brahman*, a *Kashatri*, a *Vaish*, or a *Shudra* ; an Israelite, or a non-Israelite, a Christian or a non-Christian. The idea that a human being can become the flesh and blood of God is an egregious blunder. The real sun, that bestows its light equally on all beings, without any discrimination, is the conception of *rabbul-Alamin* given in *Sura Al-Hamd* (The opening chapter

35. Rig Veda, 1 : 191 : 9.

of the Qur'an) namely, that He is the Creator, Sustainer, and Developer of all the universe that exist, for Whom all human beings stand on the same footing, irrespective of whether they be white or black, Christians or non-Christians, Israelites or non-Israelites. The Holy Prophet Muhammad enlightened by the light from this Sun, successfully removed the poisonous and fatal element from human thought and behaviour, being thus a source of beneficence and blessing for the entire human race.

32. I hang the poison in the sun, like a skin-bottle in the house of vender of spirits ; verily, that adorable sun never dies ; nor shall we die (through his favour) ; for though afar off, yet drawn by his coursers, he will overtake the poison ; the science of anti-dotes converted the poison into embrosia.[36] "That little bird, so very small hath swallowed all thy poison ; she will not die ; nor shall we die ; for although afar off, yet drawn by his coursers."[37]

To kill the germs, just as a brewer hangs the leather-bottle of the spirits he has drawn in the sun, in the same way, I put before this sun, all those poisons which people had mixed into the previous sacred Books. With perfect conviction I can say that this sun will not be destroyed ; nor shall we be perished , for he has eliminated those poisons which had threatened our destruction. Although he is yet far away (since his advent has not yet taken place) his speedy coursers, the Muslim missionaries, will certainly reach these regions, dispelling the darkness that had plagued our souls. The heavenly knowledge embodied in the Holy Qur'an has effectively killed out the poisons, which had preyed on the human mind. Thus, the *madhula viday* spoken of in these mantras is undoubtedly the Holy Qur'an. Although the *Sura Al-Hamd* (The opening chapter of the Qur'an), is like a small bird, very small in volume but has swallowed and destroyed all the rampant poisons. This little bird will not be destroyed ; nor shall we be destroyed, since it has eliminated the poisons, which had threatened to kill us.

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36. Rig Veda, 1:191:10.
37. Ibid., 1:191:11.

34. "May the three seven verses consume the poison of venum ; verily they do not perish ; nor shall we die ; although afar off......etc.[38] The commentator of the Vedas says that these three seven are the tongues of fire, i.e. seven flames of three colours. These destroy the poisons. If it is not a flame of three colours—red, white, and black—then it is some small bird, or pea-hen, of twenty one kinds, which can swallow poisons, and neutralize their effect. But it appears, the learned commentator has unfortunately lost the key to the meaning of these mantras, and he is striving to open the lock merely on the basis of blind conjecture and speculation. The fact is that in these Vedic texts the reference is to the seven verses which comprise *Sura Al-Hamd* (The opening chapter of the Qur'an) of which the subject matter embraces an exposition of three basic truths : (i) the attributes of God, (ii) the position of man, and (iii) the nature of the relationship between him and his Creator and Lord. These three are the fundamental questions on which the religions prevailing among mankind have fallen into serious errors, planting various kinds of deadly poisons in the mind of man. *Sura Al-Hamd* (The opening chapter of the Qur'an) throws a remarkable flood of light on these questions, and rescues man from the poisons which destroy healthy thought, being the Vedic *'madhula,'* like honey, which bestows health on man, by destroying the poisons which involve him in mental distress. (For greater detail on this point, the reader should turn to the discussion above, under No 31).

35. "I recite the names of ninety-nine, the destroyers of poison ; although afar off"[39] etc. Here the learned pundits find themselves entirely out of their depth, They opine that the ninety-nine in this passage refers to ninety-nine rivers in this country ; and the number nine refers to their manner and style of flow, which cancels out the poisons they pick up in the course of their passage through the land. But this explanation, on the very face of it, makes no sense. On the other

38. Rig Veda, 1:191:12.

39. Ibid., 1:191, 13.

hand, among the Muslims, even a child would tell you that the number ninety-nine in this text refers to the ninety-nine Attributive names of the Supreme Being. Due contemplation of these ninety-nine names rescue a man from polytheism, idol-worship, and misdirected mental activity. A proper comprehension of the attributes of the Divine Being is indispensable for peace and prosperity of the human beings in this life and the Hereafter, since they form the foundation of the social and cultural progress of the human race.

THE CITY OF ISLAM

Makkah (Meccah) the Spiritual Centre of Muslim Community

One of the fundamental aims of Islam is to bring into being a centre of community life for mankind, with the fullest freedom for every member irrespective of caste, creed, colour, or race, to develop his potentialities to the maximum, to break all the chains and barriers which tend to hinder such development, and to promote a general feeling of common brotherhood, equality and sympathy among them; united in the worship of the one and only Creator and Lord of the Universe; striving freely to cultivate those basic moral values of which the attainment forms the highest goal for human civilization. In the Arabic language, a town of this kind is called *balad*. *Al-balad* means a township falling inside the clear and given lines, or enclosed by a surrounding wall, designed as a defence against external enemies, with the citizens held together in bonds of sympathy and fellow-feeling.[40] In other words, it should be a town which guarantees security for the citizens against external aggression as well as internal disorder. The Holy Qur'an claims that Makka, the birth-place of Islam has these characteristics pre-eminently and furnishes the best example of the desired kind of township. Just as Jerusalem stands as a symbol of a particular kind of township for the entire People of Israel, Makka, too, stands as a symbol of a township and citizenship of a specific type, and of a set of social and religious values associated with it.

As stated above, *Al-balad*, means a township with a protecting wall built all around. Towns of this kind, situated at the centre of strong defensive arrangements, abound in the world and have been in existence since time immemorial.

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40. *Al-Raghib* "Balad".

There is, however, a common saying that the alertness of the warden is of no avail, where the master of a house himself desires its destruction. Many people would be surprised to hear that ever since the day the earth came to be populated with the human race; or, to be more exact, ever since the time when history of the human race began to be recorded, there has been only one town the responsibility for whose defence has been undertaken by God Himself, in an extraordinary and miraculous manner. This, however, does not imply that it has never been subjected to attack by a foreign enemy. In fact we know that at times great military powers nourished the ambition to conquer it, and to raze it to the ground. But even though it had no armies, or other material means to defend itself, invisible forces protected it miraculously so that the greatest armed might of the time was thrown back and utterly routed. In addition to this miracle, Makka has other prominent characteristics, which have been succinctly mentioned in a short chapter of the Holy Qur'an, entitled *Al-balad*. Commentators agree that by '*Al-balad*' here is meant the township of Makka, which is the *Qibla*,[41] and the religious centre of the entire Muslim world. We do not deny that there have been other towns as well in human history, which were considered to be holy sanctuaries and places of peace. As Muslims, it is a point of principle with us to have the greatest reverence for the holy places of the followers of other religions, even if the people of other faiths do not have the same respect for the sanctity of Makka. Jerusalem, Ajodhiya, Tus and Balakh, Babylon, Gaya, and Makka, are towns where great religions of the world took birth, and had tremendous impact on the history of human civilization and culture. These religions, in their time, changed the map of the globe, remoulded the pattern of human life in all its aspects. Let me, therefore, give here some salient features of these towns.

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41. Direction towards which a Muslim turns his face when saying his prayer.

Jerusalem

It is a very ancient town. So ancient that no one can say with any measure of certainty, when it first came into existence. Its known history, however, begins about 2500 B.C., when the descendants of Sam (Shem) a son of Noah, came from Arabia to settle here. About 1400 B.C., prior to the time when Joshua bin Noon, the military commander of Moses, launched an attack on Palestine, this country was ruled by the Egyptian monarchs. When David conquered it, Jerusalem already had a number of religious, cultural traditions and ceremonials. The word Jerusalem itself is a pointer to the inner emotions of its founder. There is a wide difference of opinion as to its correct pronunciation. No one has been able to say, with any degree of certainty, from which language the word came in the first instance. This word consists of two parts, *Jeru* and *Salem*. *Jeru* meaning 'town', and *Salem* meaning 'one that possesses peace'. Or it is a word of the Syrian language, 'Ur' meaning town, and '*Salem*' meaning 'one that possesses peace'. Both in Arabic and Syrian, the meaning of 'Ur' is town, while 'Salem' means a place that lives in peace. In Arabic its pronunciation is 'Ursallimu'.[42] Another opinion is that it is 'Yiru', plus 'Shalem' the meaning being a town or place dominated and held by Islam. Another meaning of the expression is a place founded on tranquility and peace. When David conquered it, the town became the seat of the Israelite government.[43] In any case, whosoever was its founder and gave the place this name, it carries evidence of his frame of mind, expressed in the wish that it should give tranquillity and peace to its inhabitants. Jerusalem lies in the protection of a mountain; and there also is a promise of God that this mountain would be made loftier than all other mountains in the world.[44] But, as we know, a Divine promise is always accompanied by some binding conditions. Where the inhabitants themselves do not care for peace, the promise of God comes to be revoked.

42. Tajal-Urus.
43. Francis Brown: *Hebrew-Chaldean-English Lexicon*, Oxford.
44. Isaiah, 2:2.

Before Makka came to be the *Qibla* (direction in prayer) of the Muslims, the early converts to Islam prayed with their faces turned in the direction of Jerusalem. When David conquered this town about 1000 B.C., a large booty fell into his hands, and imposing palaces were erected for him. While sojourning in them, it occurred to him that his living in grand mansions did not seem proper, when the Lord God of Israel was still living in tents. David, therefore, made three attempts to build a befitting Temple for the worship of God ; but his efforts remained fruitless. So the Lord severely admonished him in the following words : " Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar ?". [5] It is not claimed anywhere in the Old Testament that the Temple was built in obedience to a command from God. In fact, as often as David thought of building a suitable Temple, something happened to frustrate his desire, so that he passed away without building the Temple. After him when Solomon began to build the Temple, he did fulfil the dying wish of his father. Such a construction was also motivated by the need for a central point for the temporal might of Israel. At a later stage, in this brief discussion, it will be shown that inspite of the construction of the Temple, the two underlying aims could not be achieved. In any case, Solomon started the construction work and made liberal use of pine and cedar wood with costly engravings of silver and gold on the planks and the pieces of furniture put into the Temple. Thousands of artisans and workmen were engaged for seven years. When the construction was completed, and the Temple was formally thrown open, the occasion provided a double festival. In the first place the day was a day of rejoicing because a suitable house for God had been built, after Israel had

45. 2 Samuel, 7:6—7.

wandered in the wilderness for 500 years ; secondly because a daughter of the old enemy of Israel, the Pharoah, was married to the king of Israel. A great canopy was erected for the occasion, the ceiling of which bore a complete map of the stars. Under this canopy Solomon slept the first night with his new queen and sweet-heart. But while Israel rejoiced, God expressed displeasure, because Solomon had taken a foreign princess for wife, which was not allowed.[46] On the day fixed for the opening ceremony of the Temple, Solomon was to get up from sleep before dawn, to declare the Temple open, and to render thanks to the Lord. But he happened to wake in the middle of the night ; looking at the map of the stars on the ceiling of the canopy, he fell into an error, miscalculated the time, and again fell asleep. Thus, while he over-slept, the time fixed for the opening and the thanks-giving passed away. The keys of the Temple remained under his pillow, so that no one was able to enter the House. What was still worse, during his second nap, Solomon saw in a dream a reed that had come to be fixed in the sea. A great deal of drifting material gathered around it, to form an Island, from which, after some time, there emerged a king, who came to Jerusalem, and totally destroyed it. When Solomon woke up again, he was late by some hours. The opening ceremony of the Temple was then gone through ; but even before the Temple was declared open, Jehovah, in that dream, had foretold the story of its destruction at the hands of an enemy. This dream itself was in the nature of a prophecy, especially when it came there so soon ; and in the days to come it continued to be fulfilled time and again. In fact history bears out that it has seldom remained in peace for an uninterrupted period even of fifty years, and has suffered destruction again and again at the hands of the enemies of Israel.

When Solomon was succeeded by his son, Rehoboam, a split occurred in the tribes of Israel, and ten of them rose in

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46. 1 Kings, 11:1, 9, 14, 31, 41 ; 2 Chronicles, 9 : 29 ; Nehemiah, 13:26 ; Deut., 7 : 3, 4 ; Exodus, 34:16 ; Ezra, 9:2.

rebellion, setting up a centre at Samaria. Only two of the tribes remained under Rehoboam. But this was not all. In the 5th year of his reign, Jerusalem was plundered by Shishak, king of Egypt. In the face of this evidence from history, it is difficult how Jerusalem can be called a place of peace. Here is what the Old Testament has to say on the point : "And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt, came up against Jerusalem : And he took away the treasures of the house of the Lord, and the treasures of the king's house ; he even took away all and he took away the shields of gold which Solomon had made."[47] After this Jerusalem was plundered by king Jehoash.[48] In 586 B.C. Jerusalem was reduced to a heap of ruins by Nebuchadnezzar of Babylon, who led Israel into captivity.[49] About 532 B.C. the temple was rebuilt, or repaired mainly through the efforts of Ezra and Nehemiah. But soon after the holy city was attacked by the Greeks. Finally, in 186 B.C., Antonios installed here a statue of Jupiter. He also sought out Books of Israel, and had them burnt. Juses also prophesied the total destruction of the Temple. (Matt., 24 : 1, Luke, 21 : 7) After a brief period of comparative peace, Jerusalem was again sacked, this time by the Romans. Titus destroyed it in 70 A.D. When the Jews again somewhat raised their head, Hedrian descended ruthlessly on them (134 A.D.), and the holy city suffered once more.

The testimony of history is quite clear that if Jerusalem enjoyed any considerable period of peace, it was only under the Muslim rule.

Ajodhiya, the Invulnerable City of the Hindus

In Hindu history Ajodhiya is held to be a very sacred town. We find songs about it in the Vedas, where it is said that the House of God is situated here,[50] and it is said to be a settlement of the gods. Later on, in the time of Rajah

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47. 1 Kings, 14:25-26.
48. 2 Kings, 14:13, 14.
49. 1 Kings, 24:25 ; 2 Chronicles, Chapter 36; Jeremiah, Chapters 37 to 39, and 52 ; Daniel, 1:1.
50. Ather Veda, Kand 10, Sukt 2, Mantra 32-33.

Dashratha, father of Ramchandara, glowing accounts of the grandeur and prosperity of the town are found in the Ramayana of Valmiki.[51] The reasons which place this town above other towns, cities and villages, are detailed in Vayu Puran under "Ajodhiya Mahatam". Ajodhiya was the capital town of the kingdom of Oudh. It was situated on the banks of river Sarju, which is now called Gogra. Its remains are even now to be seen in the vicinity of Faizabad, round about Ajodhiya as it stands today. Some sources also say that this town was founded by Manuji, which would mean that it is an extremely ancient city. The accounts of its vastness and prosperity in different periods of its history appear to be greatly exaggerated. It is said to have abounded in stately palaces, gardens, parks, playing fields, with horse and elephant stables almost in all homes. The town had a strong wall and a deep moat for defence againt the enemy, with a strong army to man the defence in times of danger—an army, every soldier of which was capable of holding at bay as many as 10,000 of the enemy.[52] Rajah Dashrath, Ramchandara's father, from all accounts, was a very pious, just and merciful ruler. The learned Brahmans, with a reputation for piety, enjoyed great influence with the public, as well as with the Rajah. The people, generally speaking, were well off and happy. The Brahmans, the Kshatris, and the Vaisiyas, all lived peacefully. The people were truthful and honest. The town was sacred and holy, both from inside and outside; this being the reason why it was called Ajodhiya, "The Invulnerable Town". But we know that the historical value of the Ramayana is very little, since, like the Arabian Nights, it is mostly full of incredible tales about ginns, evil spirits, animals and human beings who could transform themselves into whatever species of living beings they liked.

Other sources of knowledge about Ajodhiya are the

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51. Bal Kand : *Valmiki Ramayana.*

52. Compare it with Lev, 26:8 ; Deut., 32 : 30 ; Josh., 23:10 ; Judg., 3 : 31 ; 15 : 15 : 1 Sam., 17:47, 50. 2 Sam., 23:8.

Vedas, a reference from the Atherva Veda, have already been quoted. A somewhat fuller discussion on these passages will be found under "Prophecies" and here we confine ourselves to a few remarks. The Vedic Mantras in question, when translated, would read somewhat as follows: "Ajodhiya, the town of the gods, against which none can succeed in war. It has eight circuses, and nine gates. It contains a Treasure of Light (evidently some temple or place of religious worship held to be the House of God, or something like that), which always shines with a heavenly radiance and splendour. The being manifested in this Treasure of Light, of three spokes and three supporters—those gifted with knowledge and comprehension—know about this being. In this place of great and wonderful light; in this invulnerable town, God Himself is manifested.[53]

To show that we have not done any injustice to the mantras in question, in our rough and ready translation, we reproduce here a translation of the passage in question, as given by Prof. Griffith, Principal, Hindu College, Benares: "The fort of gods, impregnable, with circles eight, and portals nine, contains a golden treasure-chest, celestial, begirt with light. Men deep in lore of Brahma know that Animated Being which dwells in the golden treasure-chest, that has three spokes and three supporters. Brahma has passed within the fort—the golden castle never subdued. Bright with excessive brilliancy, compassed with glory, round about."

To state briefly what is to be gleaned from all these sources, this sacred town of the Hindus was protected by a strong wall, and a deep moat, backed by an invincible military might—a single soldier of this army being able to turn back, as many as ten thousand of the enemy. The people of the holy town were well off and happy, truthful and honest, at peace among themselves. But in fact this holy city said to have been so impregnable, is soon after seen to have fallen into ruins, trampled upon by the Greeks, the Iranians, the Afghans, the

53. Atherva Veda, 10. 2 : 32-33.

Mughals and the British, one after another, There is hardly any trace of it to be found now beyond some scattered ruins. It was, time and agian, subdued by external enemies, while there is also evidence that it suffered from internal disorders as well. The causes of the destruction can be traced from the Ramayana itself, namely, the excess of bondmen and bondwomen in its population, the rigid caste distinctions, degradation of woman in the society of those days, free and uninhibited use of intoxicants, gambling, and many more similar social evils.

Where is Gaya, The place where Buddha found Nirvana ?

Gaya is another holy city, at one time the splendour of Behar Province, of which the history is as ancient as that of Jerusalem and Ajodhiya. This town, at one time, was the seat of the great and powerful empire ruled over by followers of the Buddhist religion stretched from India, beyond Afghanistan, into the areas of Central Asia. The great religion which later took the whole of Burma, China, and Japan in its embrace was born here, when light came to Buddha, as he sat here in contemplation, under an old banyan tree. Gaya is held to be sacred both by the Hindus and the Buddhists. A pilgrimage to the place is believed to wash away one's sins and that of his ancestors. The consequences of evil action, even the sins of the Brahma, who is held by the Hindus to be the progenitor of the human race, is considered to be specially associated with Gaya. At present there are two Gayas situated close to one another ; one of the Hindus and the other of the Buddhists. The latter is held to be so sacred that according to the Tibetan Buddhists only a trace of it is now to be found on this earth as a symbol, while the real Gaya, the sacred town, has been lifted into the heavens.[55] On the sacredness of the Gaya of the Hindus, we have a chapter in the Vayu Puran entitled "Gaya Mahatam".

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54. Compare it with sacred water of Jordan. Matthew, 3:6 ; 2Kings, 5 : 10, 14 and John, 5:4, 7.
55. James Hastings, *Encyclopaedia of Religion and Ethics*, vol. vi, p. 186.

In the Gaya of the Buddhists, there is the banyan tree which is held to be very sacred. It is considered to be 2400 years old. But the Hindus believe that this tree is not the one that was associated with Buddha. According to them, the tree really associated with Buddha is the pipal tree to be found in the Gaya of the Hindus. In his time, the emperor Ashoka had a temple built in the Buddha Gaya at a cost of a hundred thousand pieces of gold. The town had very strong fortifications and defences known to military science at that time. But all that has fallen entirely into ruins. When Fahyan, the renowned Chinese traveller, visited India, he found only remnants of a city that had been destroyed. When the Hindus rose against Buddhism, and drove this religion out of India, and also eliminated all traces of this religion from the country, the Buddhists of Ceylon managed to plant a branch of the original banyan tree in their own country, where it took root and grew into a huge tree, which exists even today.

Sacred Cities of Zoroastrians and the Babylonians

Babylon is the sacred city of the religious system associated with the Assyrians. Its ruins abound in the vicinity of what is now called Baghdad. Babylon is no more, but it cannot be denied that Babylonian culture has left a deep mark on human history. Division of the day and night into 24 hours, of the hour into sixty minutes, and of the minute into sixty seconds, still stands to the credit of the Babylonian scientists. The hanging gardens of Babylon, its observatories for studying the movements of the heavenly bodies and their effect on human life; the advances they made in the science and art of architecture and their contribution towards the evolution of a written language, are standing monuments to their scientific genius. The Babylonians yoked to the purpose of making their culture and their hold on other peoples, everlasting and unshakable as far as they could make it. But eventually the neighbouring Iranians proved to be more clever. They turned the direction of the river, and forced an

entry into the city to turn it upside down. Thus was another so-called House of God (Bab-El) eliminated from the surface of the earth.

The Iranian Empire was another formidable military power in those days. A number of time it humbled Roman might and penetrated right up to the walls of Rome. It also took Greece in its stride. In the east, it reduced many parts of India. But eventually the Sacred Fire in their temples, too, was extinguished by the Arabs, who were no better than nomad barbarians in the eyes of proud Iranians, and the great temples of the fire-worshippers in Tus and Balakh were replaced by mosques built for the worship of the One and only True God.

The Ideal City of God

Jerusalem, Babylon, Tus, Balakh, Ajodhiya, and Gaya, all these are towns held by different nations at different times of their history to represent the House of God. They are wellknown centres of many great world religions; and in their own time they have been beacons of Divine Light, vouchsafed to man by God. But with the exception of Makka, there is no other sacred town that was not destroyed and laid waste at one time or another. Notwithstanding the claims of their invincibility and scriptural prophecies about their prosperity, we see their ruins strewn over the surface of the earth telling their own tales.

Does not Jerusalem mean a town of security and peace? Does not Ajodhiya mean a town that is impregnable? Does not Gaya signify a town that was destined to conquer all other towns? Yet every student of history knows that they all fell to the arms of invading armies and were razed to the ground. The ruins of such towns are hardly discernible on the surface of the earth except to eyes specially trained to pick the traces of bygone cultures.

1. Makka, on the other hand, presents a vivid and inspiring contrast. It is the only sacred city of which the sanctity has remained inviolable and which has never been desecrated

by the feet of invading enemies all through the recorded history. As far back as the history or traditions go the foundations of this city were laid by Abraham, the great Patriarch of the Old Testament, revered equally by the Jews and Christians. In Hindu religious literature and folklore, he is known as Brahmaji; while in Parsi literature and traditions he bears the name of Mahabad. To this Abraham of the Old Testament, Brahma of Hindu literature and Mahabad of Parsi tradition, a House of God was shown in a dream or a vision, as situated in a dry, unproductive and scarcely populated valley surrounded by a desert. In the same vision he was further given to understand that this House of God had existed at the site from time immemorial but had come to be lost to man in course of time. Makka was thus the sacred city for all the nations who trace their lineage from Abraham, the great patriarch and Prophet in the religious history of so many branches of the human family, who have played great roles in the history of the human race. Abraham rebuilt the Sacred House on the ancient foundations indicated to him in the vision.

2. Generally the origin and growth of great cities including those which came to be known as religious, cultural or political centres, are dependent on favourable geographical and climatic conditions. But in the case of this Sacred House in the Arabian desert, in a valley that lay absolutely arid and unproductive, devoid of satisfactory means of subsistence, we find not a single factor congenial to the growth of a historical city. The story of the Sacred House begins with the visit of a frail woman carrying an infant. The husband of this woman, no other than Abraham himself, brought her to this solitary and barren spot, to leave her and her child by the site of the old Sacred House with only a few days provision. He did so in submission to a command from his Lord. The Divine purpose now was to bring the ancient House back into the glow of human history and to play its destined role under the Divine Scheme. When Abraham was taking leave from his

couragous wife, with an infant baby in her laps to fend for herself in that barren and unproductive waste, she just asked one question to her husband, " Has Allah commanded you to act like this?" And there came the reply husked by the emotions of an affectionate husband, " Yes ". Henceforth she remarked: "In that case Allah will never allow us to be destroyed. " And resolutely she steeled her mind to face the future.

3. History tells us that subsequently a spring of water gushed forth at the very site. This proved to be a great asset. for these destitudes. Caravans travelling along that route found a good resting place. Various caravans coming to the spring started exchanging goods and thus it became an important business centre. The cravans utilising the water proved to be a source of obtaining means of subsistence for the mother and her child. In the course of time the child grew to his bloom.

4. At about this time Abraham again visited the place in order to know how his wife and child had fared since he left them to their fate. During this second visit, the father and the son rebuilt the Sacred House on the old foundations, using date-palm trunks for pillars and the leaves for a rough kind of roofing. There was no elaborate or mystifying ceremonials ; nor burning of various kinds of incenses ; no display of gold and silver ware ; no dedication of various kinds of jewels and precious stones to impress and overawe the visitors. This was the ancient and sacred House, about a hundred and twenty-five years old at that time, rebuilt by Abraham and his young son, Ishmael for the worship of God.

As the father and the son worked on the building, they sang, as workmen often do, as such : O God, our Lord, be pleased to accept this humble labour at our hands, for indeed Thou art the Hearing and the Knowing ! Our Lord, make us both very well obedient to Thee ; and of our descendants raise a nation that should be similarly obedient to Thee."[56]

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56. The Qur'an, ii. 127, 128.

6. Another prayer offered by the old father on this occasion was: "Make this city a place of security and peace, and feed its people with fruits."[57] Naturally, wherever a man constructs a building, or lays the foundations of a town, he has very similar thoughts and desires in his mind. But the prayer of this old man of God was accepted by the Lord, Who responded: "When We made this House a place that was to be resorted to again and again by the people, and We made it place of peace and security for them."[58] Thus every word of the prayer offered by Abraham bore ample fruit, and gradually an important settlement and a great city sprang up at the site, where people began to converge from all parts of the world—people of many races and colours, rich and poor, young and old, rulers and the ruled, all travelling devoutly, to worship the One and the Only True God, the Lord of all mankind and the entire universe. Naturally the town around the House of God continued to grow in prosperity and importance.

7. If Makka had never been subjected to an attack by the enemy, it could have been urged that perhaps it had remained safe and secure purely as a matter of chance. But the fact is that it has been attacked by powerful enemies, at different times, and the attack was everytime repulsed in singular circumstances. The people of Makka totally lacked the means and the power for throwing back great military powers of the times. They openly admitted their weakness, but also remained confident that God Himself would protect it; and this is exactly what happened each time. The enemy was repulsed every time, in a set of circumstances which indicated that there was some hidden Hand which defended it. This is a miracle of which human history cannot furnish another instance.

8. Four great military powers rose at different times, in the countries bordering on Arabia: the Greeks, the Romans,

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57. *The Qur'an*, ii. 126.
58. Ibid., ii. 125.

the Iranians, and the Abyssinians. The military genius of Alexander the Great is admitted by all. In Europe, Africa, Iran, Afghanistan, and India, there was none who could stand against him. But it is remarkable that the moment he raised his eyes in the direction of Makka, he was overtaken by death. From Aelbis Gulus to Nero, the Roman Emperors had ambitions to extend their power and influence over the Arabian peninsula. Ibn-i-Qatada has written that the Roman Emperor of the time helped Qusai to strengthen his grip over Makka.[59] The Emperor had hoped that Qusai would remain under Roman influence. But in Makka he became quite independent. Some time after this Uthman ibn al-Hawairith of the Asad tribe became Christian. The Roman Emperor bestowed on him a crown, and sent him to Makka, to be accepted by the Makkans as their ruler. But the Makkans refused to accept him, even though they could ill-afford to displease the Romans, since the Makkans lived on their trade with Syria and Palestine, where Roman rule was supreme. Abu 'Amir, the hermit, threatened the Makkans with a Roman attack against which they would hardly be in a position to defend themselves. But a war ensued between the Romans and Iranians, and prevented the Romans from turning their attention to Arabia.[60]

The third military power on the outskirts of Arabia was that of Iran. It was so strong that at times it inflicted defeats even on the Romans. On the eastern side, its possessions ran through Afghanistan, to portions of India. In Arabia, Yemen owed allegiance to it. Assuming that Makka, too, was in his hand, the Emperor instructed his governor in Yemen to send the man who claimed to be a Prophet of God to present himself at the imperial court, and to place him under arrest, should he refuse to comply, and send him up in chains. But soon after this imperial order was issued, war broke out

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59. *Kitab al-Tijan ; and Aini,* commentary on *Sahih al-Bukhari*, Vol. vii, p. 195.

60. *Ashab al-Nuzul*, p. 195.

between the Romans and Persians, and the emperor remained preoccupied by other events, so that he could not pursue the matter any further.

When the king of Abyssinia saw the popularity and prosperity of Makka, he became jealous and decided to create a rival religious centre, and to destroy Makka by force of arms. The implimentation of this plan was entrusted to the governor of Yemen, which province was held by Abyssinia at that time. The name of this governor was Abraha. The Christian Church built in San'aa was set up as the new centre, and a vigorous propaganda campaign was launched to wean away the Arabs from Makka. It was supplemented by a determined military attack on the sacred city. A huge army marched against Makka. Besides other weapons it had a number of elephants, a formidable beast in the eyes of the Arabs, who were not accustomed to its sight. As this army came within the striking distance, Abdul Muttalib, the most prominent of the Makkan chiefs, decided that the town should be evacuated, since its defence against the attacking forces was not possible; and this operation was duly carried out. But some foraging party of Abraha's army captured a herd of camels which belonged to Abdul Muttalib. At the same time Abraha sent word to the Makkan chiefs that if they had anything to say to him he would be happy to receive a deputation of their representatives. "What can I do for you?" asked Abraha, when this deputation went to him; and Abdul Muttalib replied: "Some of your men have captured a herd of camels which belong to me. Kindly give orders that those camels should be returned to us." "Good", responded Abraha, happy to find that the Arabs were willing to talk, and might be persuaded peacefully to fall into agreement with his plans. "However", he continued, "it is a strange request that you have made. I am here with a formidable army to destroy your sacred city, and I give you a chance to save it from destruction by coming to terms with me. In this critical situation, all that you care about is a small herd of camels that belongs to you." "Yes",

replied Abdul Muttalib. " That is quite correct. I am the owner of these camels; naturally, I am anxious to regain them. As for the Ka'ba, it has its own Master and Owner, Who will see to its proper defence against all its enemies."

Abraha, was greatly impressed by this dignified reply, and indeed so it turned out to be. The formidable army was attacked by some kind of pestilence as it lay in camp within eyesight from Makka. Thousands died, and the rest fled.[61]

Now these are historical events, the authenticity and reliability of which cannot be contested. All through its history, Makka has never had any serious military potential. For one reason or another, it attracted determined attacks from the strongest military forces. Yet the fact remains that no enemy has ever been able to set his foot within the town. All other cities held to be sacred and inviolable by the followers of the various religions have been depopulated or destroyed, so that nothing remains of their grandeur, except heaps of ruins. These cities and towns had very strong military forces, and social orders committed to their defence. Makka, on the other hand, had no military potential, whatsoever, at its back; but it has remained truely impregnable and continues to be so. Here is a supreme miracle for those who can think dispassionately.

8. At this time the Temple which Solomon had built, does not exist, nor does Ajodhiya, nor Gaya for, the blessings of all these places have been transferred to the House of God in Makka, which has remained safe from danger of every kind, and shall continue to remain so in future. For the students of history, there is a unique miracle in all this, for one can undoubtedly see the Hand of God that has held the enemy always far from its walls.

9. But the meaning of Makka is not only this that it is a place of peace and security, a place that no enemy will ever be able to conquer. It also has a second meaning

61. *Al-Razi*, Ch. *Al-Fil*, p. 506.

namely, that it will break the neck of all its enemies. Therefore, let us study the history of this town, to see whether or not it has been able to break the neck of its enemies, as implied in the name it bears. We find that Alexander the Great rose from Greece like an irresistible storm, and in one grand sweep over-ran country after country, radically changing the political map of the world of those days. There was no military power anywhere that could repulse his attack. But the moment he raised his eyes toward Makka, the Hand of God actually broke his neck, so to say. The Romans conquered most of the European countries and many parts of Africa and Asia. But the moment they began to think of conquering Arabia, the Persians fell on them reaching practically the walls of strategic Constantinople. And sometime afterwards when the Persians thought of invading Arabia, the Romans stood against them. This is the negative aspect of the miracle that no one has been able to conquer Makka. The p ositive aspect is that even though Makka had no military poten tial, nor any kind of a regular army to defend it, nor any gold and silver, nor treasures nor any other kind of wealth, yet within a short period of two decades its people rose like a whirlwind and smashed two powerful empires, the Roman empire on the west, and the Persian empire on the east. At the same time the Muslims established the superiority of their civilization and culture. The Egyptians and Abyssinians, too, had to bow down before them,

10. The Holy Qur'an has beautifully referred to all these things in a short chapter, entitled *Al-balad*, wherein Allah draws attention to the witness of this ancient town, and develops an argument on the basis of this testimony. Many people think that the universe came into existence merely by accident, as a matter of pure chance. But this is quite wrong, and palpably absurd. The history of this sacred city is enough to prove that at the back of all this material phenomena there is the Hand of God. Under

divine instruction, Abraham, an old man of 125 years, and Ismael, his son, a young lad, rebuilt the Ka'ba on its old foundations. They worked alone, the two of them, and while engaged on the task, they prayed to God very fervently that their sacrifice and their labour be accepted by the Lord. Since man has been created to strive hard in order to rise higher in the spiritual scale, the House of God was to be a simple structure, without any pomp and show with no expensive timber, no silver and gold, no precious stones, as in the case of Jerusalem, Ajodhiya, Gaya, and Babylon, etc. Nor was there a standing army dedicated to its defence. But the House of God, and the town that grew at the site, have endured through the centuries, while other towns, held to be sacred and inviolable, have perished. This shows that Allah does not like to live in temples built to express the grandeur of the people who built them. He likes sincerity and simplicity in man, the sincerity and simplicity of Abraham and Ismael, as symbolised in the plain building of the House of God, and the fact that this House has remained inviolable, constitutes irrefutable proof of the existence and the power of God.

11. Further, this chapter says that this House of God was built to serve as the centre and the symbol of forces which were to work for the emancipation of mankind from various kinds of chains such as[62] colour and racial prejudices, class conflicts resulting from disparity in incomes of various classes etc.[63] And what will make thee comprehend what is the uphill road ? It is to free a slave. Or to feed the needy in a day of hunger.[64] Or to look after the welfare of orphans nearly related.[65] Or the poor man lying in the dust.[66] These are some of the eternal values which the House

62. The Qur'an, xc. 13.

63. Ibid., xc. 12.

64. Ibid., xc. 14.

65. Ibid., xc. 15.

66. Ibid., xc. 16.

of God in Makka symbolises; and as such it is for ever to remain inviolable. This is the world which Islam desires to build, so that all those who live in it should live in peace from external enemies, as well as from those living within this impregnable stronghold.

TESTIMONY OF THE TREES ON THE TRUTH OF THE HOLY PROPHET

"Seest thou not how Allah sets forth parable of a good Word as a good tree of which the roots are firm, and the branches high—which yields its fruit at all times, by the permission of its Lord? And Allah sets forth parables for men, that they may be mindful.[67]

The cypress trees,
In the garden, are raising
Their fingers, with gladness
To point out that the Sweetheart
Has arrived, and shall
Presently come into view.

For a man capable of serious thought, the Holy Qur'an embraces arguments of all types, which firmly prove the existence of God, the truth of this Scripture as the Revealed Word of the Lord, and the truth of the Holy Prophet Muhammad's mission as an Apostle of God. In many cases this sacred Book combines religious thought with science and human psychology, to make a fine blend of them all, each supporting the other, in a manner so perfect, that a fairminded person cannot help yielding belief, the moment he proceeds to make a serious study of the questions involved.

To establish the truth of the Divine mission of Muhammad, in the eyes of the fairminded among the people of the Book, the Holy Qur'an proceeds on the basis of a "quadrilateral argument" so firm and evident, that it leaves no room for rejection, except where the conscience is dead, and the inner voice strangled, by various kinds of prejudices. The ex-

67. The Qur'an, xiv. 24, 25.

pression 'quadrilateral argument' used here needs clarification. What is meant is that in this type of argument the proposition under study is subjected to scrutiny from all the four sides, making the conclusion clear and evident from all angles. For instance, an earlier Prophet gave the glad tiding of the advent of the Holy Prophet Muhammad to his followers. Confirming this prophecy, thousands of years afterwards, the last Prophet of this chain of Apostles declared that the prophecy had not yet been fulfilled, but will come to be fulfilled in the future. Then a Prophet in another chain of Apostles, whose language, country, and time of advent were entirely different, repeated the prophecy with a great deal of emphasis. Evidently, in this type of testimony and argument, we have the witness of two friends and two antagonists, in regard to one and the same Promised Teacher. All the same, in the prophecies made by the two in regard to an Expected Teacher, we find them both in complete agreement. Further, when we find two rivals in agreement in their testimony on the point, the prophecy gains in strength and firmness. This is a testimony in which two friends i.e., the first lawgiver in the Israelite chain of Prophets, and the last Prophet in that chain, and two antagonists, i.e. two Prophets in Aryan race, are found in agreement. But these two friends and two rivals are such that each one of them is not only a great benefactor of mankind, but is also appointed by God to a Divine Mission, always ready to sacrifice even his life for the sake of truth. Just as the testimony of hundreds of people who are blind has no value where it stands in conflict with the evidence of a man having normal sight, similarly the testimony of a Prophet and Apostle of God is incomparably more reliable than the testimony of ordinary people. When the witness of two antagonists is also found in agreement over the matter, our conviction in regard to the firmness and reliability of the prophecy reaches perfection, making it bright even as daylight, or still more clear and bright. In other words, we have here a truth over whjch two sincere friends

and two antagonists are found in agreement, in spite of their many differences on other points. Herein is a positive proof that this agreement is not the result of mere chance ; nor can it be regarded as the result of one having copied from another. In fact, this is an agreement of the kind in regard to which a poet has said :

> Though the routes
> We followed, I and my rival,
> Were entirely different,
> We ran into each other,
> At the threshold of the Sweetheart !

Though there is an acute feeling of rivalry between the two, and a great deal of difference over many things, and though the two are widely separated from each other in time, the Beloved or, say the goal of both is the same. Thus we find that this kind of prophecy is more important and has greater significance over individual prophecies. The matter, however, does not end here. After this we find the same prophecy, which was confirmed by two rivals, repeated by the Holy Prophet Muhammad before it actually came to be fulfilled—and this is the fourth angle, or side, of the prophecy in question. But this side or angle does not lie in mere repetition, since it is found to contain, in this last case, more knowledge in regard to the Unseen and Unknown, and a more clear instance of a miracle from the Almighty God. In other words, thousands of years before the occurrence of an event, the founder of a Dispensation gave a glad tiding on the basis of knowledge vouchsafed to him by God ; then another prophet who came hundreds of years later, confirmed the prophecy ; further a Prophet of another country, another race, speaking altogether a different language, confirmed it in his own language, and in his own Book. Now, after all this, the assertion of the Holy Prophet, before the fulfilment of the prophecy, is in itself a great miracle. In spite of the fact that he was an *Ummi* (unlettered), born and brought up amidst a people who were all

Ummi, like himself, he reiterated this prophecy in a set of circumstances in which it was altogether beyond human contrivance to bring about what had been foretold. These types of argument, which involve a transcendence and control, so to say, over time, material means, knowledge, and other limitations, have an appeal only for such people who have an adequate knowledge of the Scriptures of various religions, their languages and literature, and the significance of the idioms of those languages.

A Comprehensive Argument

"And surely there is a lesson for you in the cattle : We give you to drink of what is in their bellies—from between the faeces and the blood—pure milk, agreeable for the drinkers."[68]

In regard to the truth of the Holy Prophet Muhammad's Mission, the Holy Qur'an embodies in it all the various types of testimony and rational argument. Besides the learned arguments, it also puts forth extremely simple and homely reasons in support of the assertions made. The most simple argument of this type is one that can be easily grasped not only by wise and learned people, but also by illiterate villagers, and the most primitive people. One such factual argment has been mentioned in the above quoted verse of the Holy Qur'an i.e. even a most simple-minded and primitive person can easily distinguish faeces and blood from the pure and wholesome sustaining milk. Quite analogous to it in Hindu logic and philosophy is a saying, *Gomay payasyawat*. It means that the argument, cow-dung and milk is very simple and strong. In other words, no matter how simple-minded and uneducated a man might be, he can easily distinguish cow-dung from milk. No one is likely to make a mistake between the two. Trees are found everywhere on the earth. From the earliest times, there has been an intimate and close connection between human existence and the trees. At the commencement of history, when God created the Garden of Eden,

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68. The Qur'an, xvi, 66.

two trees in it have been considered to be of primary importance—the tree of distinction between good and evil, and the tree of life. These two trees are related to each other in a chain of causation. Human life manifests itself through man making a clear distinction between good and evil, this distinction being the fundamental basis of all human endeavour. If under the misleading influence of Satan, or the ecstasy of the so-called Christian doctrine of Atonement, this tree of distinction were to be uprooted and destroyed, the tree of human life would wither away and die, and turn into firewood. In the Qur'anic verse quoted above, it has been stated that through this distinction between good and evil, the tree of human life, attains perfection and eternal life. Allah has likened man to a wholesome and beneficial tree. The perfect man and the wholesome and beneficial tree are the ideal trees held out before mankind as examples of the final culmination aimed at.

Evidence in the Religious Scriptures

The fig tree, olive, dates, almond, cocoanut, grape vine, pomegranate, apple, cypress, pine and sycamore, cedar, chesnut, weeping willow, gular, banyan, pipal, and the somlata—all these trees we find mentioned as sacred in the Old Testament, the Zend Avesta, the vedas, and Buddhist Scriptures; and many of their characteristic qualities are also referred to in various connections. We all know that the reference in the Holy Qur'an to the fig, olive, and the blessed tree is by way of their witness in regard to some matter. In Vedic literature there are similar references to the somlata and the pipal trees, while in Buddhist literature there are references to the banyan tree, in the cool and soothing shade of which Buddha obtained *nirvana*. This original banyan tree was destroyed by the Hindus at some stage of the conflict between Brahmanism and Buddhism, but the one derived from it and cultivated in Anuarahpore, in Ceylon, still exists, and may very well be the oldest tree extant on the earth, at the moment,

being 2,207 years old. The Zoroastrians and the Parsis look upon every tree as more or less sacred. The belief is very common among the Hindus that the gods live in these trees, and that they are the chief manifestations of the existence of God. But before reproducing the testimony of the sacred tree from the Scriptures of various religions, it seems advisable to determine whether these trees actually are capable of saying something, or whether prevailing notions in this respect are only fables and myths.

In the Holy Qur'an we read *asluha thabitun*[69]. i.e., wheresoever this tree strikes root, it is perfectly content to remain and abiding there; it does not strive, like man, to shift and move from place to place. Like narrow-minded and superficial people, it is not continually sending up a clamour against the hardness of fate. It remains happy in its destiny, from the time of its creation, faithfully playing the role assigned to it. The function and purpose of the root is to keep the tree firmly fixed in the earth, and to procure nourishment for it from the hard, stony, irresponsive soil, striving to the best of its endeavour in the darkness of the bowels of the earth, like a mother, a perfect picture of sacrifice. All its endeavour, however, remains invisible to the human eye, for it works and toils ceaselessly where the human eye cannot see it. Its struggle and sacrifice are of the fullest sincerity, without the least touch of ostentation, or hypocritical display. Evidently, however, its labour finds a fully compensating reward in the form of flowers and fruit which the tree produces. In the discharge of all its duties, it is remarkably like a true Muslim, at all times faithfully doing the duty laid on its shoulder. In this respect, every tree takes birth as a Muslim, faithful in rendering obedience; and when it passes away from this world, it passes away as a Muslim—obedient and faithful to the purpose for which it was created, obedient to the Lord Who assigned that purpose to it and abhorrent

69. The Qur'an, xiv. 24, 25.

of *shirk*; hence the fig tree abhorred to give its figs to the hunggered Jesus in compliance to the law of God.[70] It never commits *kufr*, nor does it stamp anyone else as a *kafir*. It never denies the coolness of its shade to the unbelievers; it welcomes all to take shelter in its shade. That is why its silent supplications draw the rainclouds to it. As long as it exists on this earth it discharges the functions assigned to it, without the slightest deviation.

Wa far'uha fissama: it throws out its branches to the sky, of which the thriving, prosperous green refreshes the eyes, their shade affording shelter against the burning sunshine, giving rest to the weary; and they purify the air, investing it with fragrance. When the flowers come, we know that the fruit thereof is not far away, which gives sustenance, and cures many ailments of the body. The good tree yields fruit at all times; and in any case, their purification of the air is a ceaseless process, of which the trees never tire even for a moment. Moreover, even when a tree dies, its usefulness to man does not come to an end. It yields firewood, and timber fit for many purposes, from the craddle in which the baby sleeps to the wooden box in which man is buried after death. In addition to the many kinds of furniture, we make beams and other material of which human dwellings are made. And Allah sets forth parables for the people, so that they should learn a lesson therefrom.

Testimony of the trees in favour of the Holy Prophet

It has been mentioned earlier that in the sacred Scriptures trees are referred to in many places, and are stated to be invested with an element of sacredness. It has also been stated that the trees very well illustrate that they have fullest and the most undeviating faith in *la ilaha illallah*, and that their entire life is devoted to the furtherance of the aims and purposes of their creation. But it remains yet to be seen that they also "bear witness that Muhammad is the Apostle of God."

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70. Matt., 24:19 ; Mark, 11:11.

If this witness of the trees is to be met with in the sacred Scriptures, as well as in the Book of Nature, proper contemplation thereon should decidedly strengthen man's faith. We, therefore, now proceed to set down the witnesses, one by one, in their own language. And, perchance, it might very well turn out that you had never before heard of these mysteries.

What did the almond tree say? In Hebrew this tree is called *shaqed*. In its very name, this tree bears a significance and a prophecy. Another name for it in Hebrew and Arabic is *lauz*. It is wellknown for the richness and abundance of flowers that it bears, and for the delicate taste of its fruit, which is exceptionally rich in vitamins. From the Old Testament we learn that when Jacob sent his sons to Egypt for the second time, he directed them to take a quantity of almonds and pistachio nuts with them as a present for Joseph.[71]

The Prophet Jeremiah saw a vision, in the course of which the Lord said to him: "Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten my word to perform it."[72]

These words carry a prophecy: the almond branch signifies that God would fulfil His word very soon. As to what was that word of God, we have the answer in the following verses, 12 to 16. But first let us be clear in our mind as to the meaning of a branch of almond. The almond is a fruit-bearing tree, which, in spring, comes into flower before any other tree, being thus the earliest clear sign of the approach of spring time in the Arab calendar which is represented by the month of Rabi' al-Awwal. Thus the almond branch was symbolic not only of the coming spring; it also carried in itself a promise of the revival of religion and ethics in the world. The great promise given by every Prophet to his followers, in the

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71. Genesis, 43:11.
72. Jeremiah, 1:11.

biblical language, has been expressed here by saying that God would hasten to fulfil His word in early spring, according to the Arab calendar, in the month of Rabi' al-Awwal. This is not my individual opinion alone; a Christian clergyman also says something very similar: "It is intended," says he "solely to represent by its name (*shaged-vigilant*) the divine watchfulness which will not allow the word of God to remain unfulfilled."[73] The almond branch seen by Jeremiah was thus a symbolic statement of a prophecy in regard to the advent of the Holy Prophet Muhammad, who was born in the month of Rabi' al-Awwal, which denotes the arrival of spring time, when Nature wakes up with a renewed promise of vigour. Whereas Christmas, the time of the birth of Jesus Christ, lies in the heart of winter, when trees practically die a death; the almond branch, by coming into flower, proclaims the coming of spring. Accordingly we find Jesus Christ confirming this interpretation by laying the fig tree under a curse, which made it wither away and die.[74] And the flower-bearing almond branch proclaimed the imminent advent of the Holy Prophet Muhammad. That is how we have a proverbial saying in the Arabic language which means that the month of Rabi' al-Awwal is the most auspicious month for a man to be born in.

Another meaning of the word *shaqed*, used for almond, is to hasten. Taken in this sense, the flowering almond branch would signify a quick rise to power of the religion brought by Muhammad, so that Arabia itself, and the bordering lands with all their wealth would rapidly fall before Islam. Isaiah too confirms this interpretation: he tells us that the expected Prophet would come to be called *Mahar shalal hash baz*[75]. i.e., the wealth of the neighbouring countries would soon come into his possession.

Seen in a dream, the almond said to a signified material

73. Rev. Robert Barr, *Trees Speak of Him.*

74. Matt., 21:19.

75. Isaiah, 8:1.

wealth coming into one's possession after a war. It is perhaps because the almond bears a hard shell over the kernel, to which one gets only after breaking the shell. This interpretation is confirmed by this very prophecy made by Jeremiah. From the following verses we learn that there will be a seething pot, in other words a war, in which God would inflict punishment after pronouncing judgement on all those tribes and families of Israel who had indulged in burning incense unto other gods.[76] Evidently, this war was fought by the Holy Prophet Muhammad. In this war, not only were the 360 idols worshipped in Arabia defeated and overthrown, but the idolatrous life and works of the Jews and Christians were condemned by the judgement of heaven, as had been stated in the prophecy, and the Holy Land passed into the possession of the Unitarian Muslims.

There are two very well-known varieties of almonds: those of which the trees bear a pinkish flower; and the other, of which the flowers are white. The first variety produces sweet and wholesome fruit, while the other produces almonds bitter and poisonous. This means that the sweetness in man depends on his sweetness of speech, and the bitterness indicates bitterness of speech, of which the result shows itself in an ampleness of success, and a scarcity of the companions. In regard to the Holy Prophet Allah says:

"How great a blessing of the Lord is this that you are mild and gentle of heart for the people. Had you been ill-tempered and hard of heart, the people would have run away from you."[77]

It was a result of this gentleness of mind that 60,000 people came to believe in him. On the other hand, the twelve disciples, who had gathered round Jesus Christ, only forsook him and fled at the end. The Gospels have been seriously altered and interfered with, but in any case we know that Jesus

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76. Jeremiah, 1:13.
77. The Qur'an, iii. 158.

called the learned among the Jews and the pharisees as vipers and the progeny of vipers, and he spurned away the most select among his disciples (Peter and Judas) and called them Satans.[78] Addressing the public, he said. An evil and adulterous generation asketh for sign."[79] We find this bitterness of speech naturally reflected in the result of his mission, so that even those who had come to believe in him, left him and fled away.

The almond tree comes into flower at the commencement of spring time, and bespeaks of the lengthening daylight, as a consequence of which people derive greater benefit for a longer period, between sunrise and sunset. The duration of the day at the time of the birth of Jesus Christ was therefore extremely short. The period of the Holy Prophet Muhammad, on the other hand, extends over long days, and stretches to the Day of Judgement.

Believing almond oil to be sacred and holy, a seven-tongued lamp in the Temple was fed with it, for it burns clearly and brightly. The light of Jesus Christ remained confined only to a handful of disciples, whereas the Holy Prophet Muhammad, with his own eyes, saw the spectacle of hosts coming to yield faith in Islam. Having seen the light of Islam, there was hardly anyone who did not come to believe in it; and then, only in a few years' time, the Muslims carried the light to the four corners of the world; and that light still shines all over the world, in its original brightness. "Verily, there came to you light and the clear Book from God."[80] On the other hand, in clear contrast, we read about Jesus Christ: "The people answered him, We have heard out of the law that Christ abideth for ever: and how sayeth thou, The Son of man must be lifted up? who is the Son of man? Then Jesus said unto them: Yet a little while is "the light with you" Walk while ye have the light, lest darkness come upon you;

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78. Matt., 3:7 ; 13:34 ; 55:32 ; Luke, 6:54.
79. Matt., 12:29 ; 16:4 ; Luke, 11:29.
80. The Qur'an, v. 18.

for he that walketh in darkness knoweth not where he goeth. While ye have light, believe in the light."[81] Again, "As long as I am in the world, I am the light of the world."[82] And after that, this light remained in the world only for a few days. Thus, in the words of Jesus Christ himself, the period of his Mission was a very short one. The almond branch, on the other hand, signifies that the days now will lengthen; its roots would be firm and strong in the soil, and its branches would extend into the skies; and that the light to abide for ever in this world, concerning which the people had questioned Jesus Christ, was the Holy Prophet Muhammad. Discussion on this point has rather lengthened out, and therefore, I bring it to close after referring to the significance and interpretation of Jacob sending a gift of almonds to his son Joseph; and then the testimony of other trees in favour of the Holy Prophet Muhammad would be recorded.

Jacob's Gift of Almonds to his son

Jacob had twelve sons, of whom Joseph was the bearer of many blessings and promises from God. He was the prosperous green tree by the river bank, on which passersby, or the robbers, flung many stones. But all the same, its fruit-laden branches, were bending down to the earth, so that the people should be able to eat of them. Abraham, Jacob, and Moses had pronounced the progeny of Joseph as the heirs to a number of blessings and promises from God; and the Jews believed that in his progeny would appear the expected Prophet. But with the passage of time, Joseph's tribe fell a victim to idolatry; getting mixed up with the ten lost tribes of Israel, it strayed away from the right path. From Jacob the gift of almonds for his son signified a hope and an illusion to a divine promise. In ancient times, the almond was held to be a sign of hope, a ray of light after a long period of darkness. We read in this connection:

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81. John, 12:34—36.
82. Ibid., 9:5.

The hope in dreams of happy hour,
That alights on misery's brow,
Springs out of the silvery-Almond flower
That blooms on a leafless bough. (Tennyson)

In other words, the flickering hope of the House of Joseph will have to pass through the hardships of many autumns, but will eventually prosper like a thriving green tree, and the apparently lifeless almond bough will bear abundant flowers and fruit. In fulfilment of the divine promises, we find that the people of Afghanistan and Kashmir, who comprise the ten lost tribes of Israel, isolated themselves from the idolatrous people around them, and yielding faith to the Prophet born in the month of Rabi' al-Awwal, at the commencement of spring, they became the thriving almond tree, giving abundant fruit for the benefit of mankind. O ye people of Kashmir, and O ye people of the Yusafzais of Afghanistan—all hail to you. Indeed you have very well cultivated the almond tree, which gives of its fruit so plentifully to the rest of the world. In the feast to which the Christian nations invited the rest of mankind, they polluted the air by providing wine, to make people drunk and insensible to the deep and delicate delights of the higher levels of human existence. But born in early spring, like the coming of the almond tree into bloom and fruit, the Holy Prophet Muhammad has given so plentifully, providing a means of sustenance that is sweet to the palate, strengthens the heart, and is a nervine tonic, highly rich in vitamins of all kinds. The prophecy of Jeremiah, made more than a thousand years ago, has been amply fulfilled in the advent of the Holy Prophet Muhammad; and the descendants of Joseph turned into thriving branches of this almond tree; and having settled in Afghanistan, they have served mankind with delicious fruits, like the well-known almonds of this area, the pomegranate, grapes, and apples; and for tired and worn-out wayfarers they have yielded shelter in the form of pine, and cedars, and sycamores. Therefore,

blessed are they who came to percieve all this, and thereby saved themselves from the severing cold which strips green trees of all their foliage, and find renewed life under the almond tree that came to bloom and fruit in Rabi 'al-Awwal (spring).

The sweet Message of the Arab Date-Palm

"And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provisions. There is surely a sign in this for a people who ponder."[83]

It has already been stated that in regard to the truth of the Holy Prophet Muhammad's mission, the Holy Qur'an embodies in itself all the various types of testimony and rational argument.

The second argument of this type is furnished by the date-palm and the grapes. The fruit of both is healthy and sustaining for man; but left to foment, the juice of both turns into a highly intoxicating beverage, so harmful in effect that it is proverbially spoken of as the "mother of many kinds of evil and mischief." Now keeping this simple fact in mind, let us listen to the message of truth conveyed by the date-palm, in the language of the Prophet.

1. The date-palm is peculiarly characteristic of Arabia. It grows among desert sand-dunes; from the soil it rises up firmly on its roots, to become a veritable factory for producing sweet and sustaining delicious fruit. Sugar obtained from dates is superior to sugar obtained from any other material. It is a safeguard against many kinds of disease caused by sugar of other kinds. In point of the wide range of its usefulness, and the manner in which all parts of the tree serve to satisfy human needs, the date-palm has a deep resemblance to Islam. This is the reason why it is found to stand as an emblem of the religion brought by the Holy Prophet Muhammad, in the same way as the Cross is the essence and emblem of the religion associated with Jesus Christ.

2. There are more than a thousand varieties of date-palm,

83. The Qur'an, xvi. 67.

but its superior grades found in Arabia are not to be met with in any other part of the earth. For this tree and its fruit, there are characteristic words in the Arabic language. It has hundreds of names in point of its age, its taste and flavour of its fruit, while in other languages there are hardly more than two or three words for it. With reference to the way its trunk rises up straight from the ground, and its strength and firmness, and other prominent attributes, there are scores of proverbial sayings among the Arabs, in their literature, both in prose and poetry.

3. In the Revealed Books of many religions, the date-palm, with its dark green leaves, is regarded as an emblem of victory, just in the same way, and to the same extent, as the Cross has become an emblem of failure, suffering, defeat and tragedy. Accordingly we find that in the Revelations written down after the time of Jesus Christ, known as the Revelation of St. John, it is stated, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the lamb."[84]

In this passage branches of the palm stand as an emblem of victory, which did not fall to the lot of Jesus Christ in his life-time. On the other hand, we find that victory came to the Holy Prophet Muhammad well in his own life-time, and the angels in heaven sang songs of joy on the occasion. In Latin, too, we have a saying to the following effect : *Palmam qui merait ferat*", i.e., "whosoever gains victory, he comes into possession of the dates." We find that victory undoubtedly came to the Holy Prophet Muhammad, and there is a deep and unbreakable connection between Arabia, dates, victory, and the Holy Prophet Muhammad,

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84. Revelation, 7:9, 10.

The Romans and the Date-Palm

5. The Romans do not praise the date-palm on account of its beauty ; they praise it because it rises straight to the sky, since its growth cannot be held up and stunted if you put a heavy weight on its head. This is taken to be illustrative of the fact that no amount of trials and hardships can turn a true Believer and a true Muslim from the straight path. Look at the trials and difficulties the Holy Prophet Muhammad had to pass through in the course of his life. But he never swerved, in the very least, from the path which his Mission had chalked out for him. On the other hand, we find the Gospels responsible for such statements, as make Jesus Christ say in answer to some of his disciples who called him Messiah, not to tell this to anyone at all.[85] On one occasion, on the battle-field, when gravely beset, as most of his Companions had been torn from his side, in the wild rush of the enemy, we find the Holy Prophet advancing firmly and boldly, openly proclaiming in a dignified voice : "Indeed I am a Prophet from God, and I am not a liar in this claim." Like the straight and firm trunk of a date-palm, though overlaiden with a heavy weight, to stop further growth, he rose steadily and swiftly to the sky, brushing aside all kinds of obstacles, time and again put in his path by his tireless enemies. He broke to pieces the drawn swords with which he was received by the Makkans. Referring to these obstacles, Allah says in the Holy Qur'an : Have We not expanded for thee thy chest, and removed from thee thy burden, which weighed down thy back, and exalted for thee thy fame.[86] Indeed he bore all these heavy burdens on his back, and finally came out successful in the Mission entrusted to him. Thus came true what David had foretold in the Psalms : "The righteous shall flourish like the palm-tree : he shall grow like the cedar in Lebanon."[87]

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85. Matt., 16:20 ; Mark, 8:29, 30 ; Luke, 9: 20, 21.
86. The Qur'an, xciv. 1—4.
87. Psalms, 92:12.

The date-palm is a tree of the desert. It does not derive its food from the sand. It flourishes in the burning sand of the desert, where for months and months there is no rainfall, throwing out its branches and leaves, while in search of water. Its roots go probing deep in the earth (like Hagar desparately looking for water for her infant son, finally reaching the hidden springs of the grace and mercy of God). The desert Arabs, the people of the Holy Prophet, had lain thirsty in the sands, deprived of Inspiration from God, were at least blessed with rain from heaven, through this Prophet of Later Days.

6. The branches and leaves of the date-palm, emblem of victory and success, are so supple and strong that no storm can break them. In the life of the Holy Prophet, and in the early history of the Muslims, the migration to Abyssinia, and later to Madina, are instances of the heavy storms which raged for year after year. But they signally failed to break the resolve of the Companions of the Holy Prophet. The handful of disciples of Jesus Christ, on the other hand, forsook and fled at the very first approach of danger.

7. The Holy Qur'an says that dates and grapes constitute the best food for man, being rich in nourishing qualities and all kinds of vitamins. But the followers of Jesus Christ corrupted them, fomenting them into intoxicants, making the world drunk on them. The Holy Qur'an says that in this there is a lesson for those who have the capacity to ponder. The people of the Holy Prophet offered dates and grapes to Europe as a present. The Arabs took the vine to Spain, wherefrom it spread all over Europe. But in vivid contrast the followers of Jesus Christ turned both articles of sustenance and food into intoxicants, and carried the curse to all the parts of the world. Further, it is important to note that, on the authority of the Gospel, the very first miracle shown by Jesus Christ was that he turned six pots of stone full of water into wine.[88] But the miracle shown by the Holy Prophet Muhammad was that

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88. John, 2:6—11.

under his advice and teaching the Muslims broke their wine casks and flagons in such profuse abundance that wine flowed in the streets of Madina the moment a ban was imposed upon wine by the Islamic Shariah. Many reformers and governments, even in the most advanced countries, have done their level best to enforce total prohibition ; but they have all failed. Islam, on the other hand, succeeded gloriously in the very first effort made in this direction. From the social evils confronting the Christian world in the form of intoxicants, adultery, homosexuality, and women going about so scantily clad as to be almost naked, even nude cults, and from the terribly destructive weapons of war evolved by them, there is absolutely no escape, except in the Islamic teaching, which holds every man and woman responsible for their deeds. There is no such thing in Islam as the doctrine of atonement through faith in the crucifixion of Jesus Christ, or anyone else. This doctrine has made the Christians very bold and fearless in the practice of evil.

8. Referring to the above-mentioned difficulties and hardships of the Christian people, the Holy Qur'an says in the most delicate and sensitive phraseology : "And the throes of child-birth drove her (Mary) to the trunk of a palm-tree. She said : Oh, would that I had died before this, and had been a thing quite forgotten."[89] Mary, who can very well be taken as a symbolic expression denoting the Christian peoples, in the throes of child-birth took shelter under a palm-tree, where the Lord instructed her to shake the trunk, thus drawing on herself a shower of ripe dates, and to eat therefrom, which would give her added vitality and strength to endure the pain successfully. The date-palm, laiden with ripe dates is Islam, of which the blessed teaching provides a remedy for all the ills which plague Christendom at the present day.

9. Thus, the date-palm, standing straight and firm in Arabian desert is proclaiming in a loud voice, declaring in the language of the Bible that its mission was to furnish the

89. The Qur'an, xix. 23.

world with sugar necessary for its health. *Dates yield 58% sugar* rich in vitamins A and B, while the sugar made from various other kinds of juices carries the root of a number of serious diseases. A live date-palm stands in the desert for years and years, serving mankind with the fruit it bears. From the point of view of the advantages it confers on man, it is a fitting symbol for Islam, the religion associated with the Prophet of Arabia. While the dead timber of the Cross is a symbol of the Christian religion, a sign of suffering and defeat. The date-palm, in the light of Biblical sayings and expressions, stands for victory and success in subduing sin. If the Cross stands for a man throwing the weight of his sins on someone else, the date-palm stands for one who manfully shoulders all his responsibilities; despite the heavy burdens he carries, he comes out gloriously successful in every test, and continues steadily to rise higher and ever higher.[90] Real and honourable life does not lie in throwing one's burdens on others, or in leaning heavily on others. The way to heaven lies in one's own sincere endeavour. The doctrine of Atonement, in the final analysis, is no more than a confession of defeat at the hands of Satan. The date-palm, however, teaches that one should stand steadfast in the face of the scorching sun and the dry and thirsty desert air, and continues to send one's roots deeper into the soil in search of water. Even when blown violently about, tossing and shaking in the grip of a storm, the date-palm never sheds even a single leaf. For the True Believer there is a lesson for him not to bow down before Satan, however hard be the attack, and that belief in any doctrine of Atonement was futile ; firm faith and constant endeavour being the only key to success. This principle makes a man brave and courageous. Belief in the doctrine of Atonement gives one a licence for indulgence in all kinds of social evils like drunkenness, adultery, homosexuality,

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90. 'Date-palm, *Tamar* in Hebrew, *Phornix* in Greek, its stem from 30 to 80 ft. high, surmounted by feathery foliage, was the symbol of elegance and grace. The evergreen foliage and abundance of delicious fruit make it a type of the righteous man. (Psalms, 92:12—14.)"—S.S. Teacher, *Cyclopaedic Concordance of Bible*, p. 17.

and the nude cults , which in particular, we find flourishing in Europe and America to such a shameful extent that some governments in these countries are thinking in terms of making these evil-practices legal and recognised by the society, so that in future no stigma be attached to them. Many of the so-called Free-thinkers try to justify these on the basis of what they call human psychology, and there is no dearth of articles in the press to urge this view. Similarly, faith in this doctrine encourages the inventors to develop more and more destructive weapons of war. The date-palm, on the other hand, teaches man to observe the Shariyah (law) faithfully, to remain firm in the face of hardships and trials, and to yield good and wholesome fruit, for the benefit of mankind, proclaiming in words of the Holy Qur'an : " You are the best nation raised for men ; you enjoin good and forbid evil and you believe in Allah. And if the people of the Book had believed, it would have been better for them . Some of them are believers, but most of them are transgressors."[91] Thus we find that, whereas the Cross is only a name for three pieces of wood of a dead tree, which signifies not only death, but a cursed death ; the green and hardy date-palm stands as a symbol of strength, uncommon endurance in the face of hardships, and of victory over sin. According to the Gospel version, the first miracle shown by Jesus Christ was that he turned pots full of life-giving water into wine,[92] which, human society has learnt to its cost, is the mother of many kinds of evil and mischief. The last miracle he performed was that a fig tree under his curse, dried up from the roots. Similarly, the crowning glory of the Christian nations lies in the extensive breweries where they ferment various kinds of strong intoxicants, to stupify or madden humanity under the influence of drink. They can also claim to have perfected unprecedented machines for the destruction of mankind, which would do their work in the twinkling of an eye. So, therefore, blessed is he,

91. The Qur'an, iii. 109.
92. John, 2:6—9.

like Mary in the throes of child-birth, who takes shelter under the palm-tree, and shakes its trunk, to eat of the wholesome fruit thereof,[93] the better, and more successfully to bear the travail ; in other words, enters the fold of Islam, to fight and conquer all social evils, as directed by the Islamic teaching.

Testimony of the Fig and Olive Trees

"By the fig and the olive : And mount Sinai : And this city made secure : Certainly We created man in the best make. Then We render him the lowest of the low, except those who believe and do good ; so their's is a reward never to be cut off."[94]

The fig and the olive are both well-known as fruitful trees. They also have a symbolical meaning, in which sense they are found used in the Bible. The fig stands for matters pertaining to the human soul, for Prophethood and Revelation from God ; and the olive as a symbol of temporal power and human civilization. Let us first take into consideration the witness of the fig.

1. In most of the Semitic languages it is called *tenah*, of which the plural in Hebrew is *tenim*. The Arabs call it *teen*, this being the root of the Armenian and Hebrew forms of the noun. We base our conclusion on the fact that no language, or dialect, of the concerned group is able to tell us why it is called *teen* or *tinah*, or *tiniyah*. All Orientalists agree on this point. In Arabic its root and the verb from it are *aani*, *aania*, *ataniah* (آنی - آنیا ـ اتانیه) which mean 'The approach of heat, warmth, the hot season'. We learn from lexicons of the Arabic language that the inherent meaning of the word *teen* signifies, 'change of season is near at hand, from the intense cold' which grips all verdure with the hand of death, to the milder and pleasant spring, which comes with a renewed vigour of life.

2. Our research on this point may not be acceptable to some people. For their benefit, here is what Jesus Christ

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93. The Qur'an, xix. 23—26.

94. Ibid., xcv. 1—6.

has to say in this regard : "Now learn a parable of the fig tree ; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh : So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."[95]

But we all know that at the approach of Christmas the fig tree becomes denuded of all its foliage. In fact, at this time of the year, all trees practically become as if they were dead. This may indeed be the reason why a spurious Christmas tree is set up by Christian communities, to lend colour to the festival they are supposed to celebrate. But the question is : What does this Christmas tree signify ? For, when you come to think of it, you find that Jesus Christ was born when all the trees were lying dead in the freezing grip of winter. Naturally, therefore, we have to conclude that these trees, created to celebrate Christmas, express a hope and a rejoicing at the approach of the Expected Reformer, when, in the words of Jesus Christ himself, the branch of the fig tree would be tender, and would shoot forth fresh leaves. This is exactly what happens in the month of Rabi 'al-Awwal, when spring time comes with a rush. Among the Muslims, when the months came to be named for the first time, this is the month that fell at the commencement of spring. Evidently, Jesus, here, is not referring to his own advent. Christians believe that he was born towards the end of December, when, as a result of his own prayer and curse, the fig tree withered and died. At this time all trees were dead. Therefore, here he is referring to the advent of the Expected Teacher, who was to come into this world at a time when branches of the fig tree would be tender, and full of a renewed sap of life, at the point of shooting out new leaves. Rabi 'al-Awwal is the month of his birth ; and the fig tree stands figuratively for the spiritual tree of Prophethood. In other words, the advent of this Teacher would invest matters of the soul, and matters of religion, with a renewed importance. The coming

95. Matthew, 24:32—34.

of the fig tree into foliage is in commemoration of this momentous event, in rejoicing over it.

3. The fig and olive trees are frequently mentioned in the Bible, where reference is also made to their use, both as food and as a cure for various ailments. Both these trees have been developed by man, from a primitive state, to improved forms of greater utility to man. Their history through the ages, furnishes ample indications that at one time they were found in a much cruder form, not so useful as they are now. Man has worked assiduously on them, for centuries, to make them more palatable and substantial. This should be taken as a sign that Nature has created most things in forms which serve to provide indications that man should exercise his mind in making them better and more useful, as the years go by. Similarly, in the human being as well immense potentialities have been made inherent, though at the time of his birth he is extremely weak and helpless, Nature's underlying intention in this being that he should learn to rise higher on the basis of his own powers and capabilities. We find that the young of most animals learn to fend for themselves in a few days ; the human child, on the other hand, can manage to stand on its own legs comparatively after a very long time. The range of progress possible for other animals, however, is extremely narrow and limited, as compared with the possibilities open before a human being. This secret of human nature has been entirely missed by our Christian friends. They have taken it that man is sinful and evil by nature, thus blocking for him the path of improvement through his own endeavour, and assuming, on that basis, his dependence on salvation through the doctrine of Atonement. They throw the crushing weight of their own sins and misdeeds on the so-called Son of God, and thereafter go through life lighthearted and happy, enjoying themselves to the best of their means. The fig and the olive trees, on the other hand, support the Islamic belief that by intelligent application and assiduous endeavour, what is weak and faulty, to begin with, can be made strong and perfect ; turning a thing fruitful, though it was barren and useless before ; and that, even according

to the Bible, one should take shelter under the olive and fig trees[96] represented by one's own personal endeavour. It really behoves intelligent human beings to think seriously why it should not be possible for man to obtain salvation and release from the slavery of sin and evil, and rise thereafter to be a righteous servant of God, when such low forms of vegetable life as a fig and an olive tree can be developed and improved by human endeavour to be so beautiful and useful.

4. To improve a faulty kind of fig tree, that bears no fruit, or that bears fruit unfit for human consumption, is not to destroy it by laying it under a curse. The way to bring about such improvement is through careful grafting and selective breeding—in other words, its abiding association and identification with the good and useful varieties. The Holy Qur'an draws our attention to this principle in very apt and impressive words. It says : "And of everything We have created pairs, so that you should properly ponder and learn therefrom. Run, therefore, to Allah, for, indeed, I am for you a clear Warner from Him."[97] Just as all objects grow and develop in combination with their counterparts and their complements, similarly man acquires virtue and perfection through a befitting association and communion with God, the source of all strength and beauty. The one who can help you to make the required contact with the Divine Being is the Holy Prophet Muhammad, who warns you against a life of slothful unconcern, and against the failure to which such a life leads us, if we are not careful. The belief that human beings are evil and sinful by nature operates on the mind as a barrier that keeps a man away from the path of personal endeavour and gradual progress on that basis, since there is always an idea present in the mind that man can do nothing good by himself, and that everything has to be done for him by the Son of God.

5. Reference in the Holy Qur'an to the fig and olive in one and same place embraces a delicate point. The fig tree has

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96. I Kings, 4:24.

97. The Qur'an, li.49, 50.

one nature, or capabilties of one kind, as the olive tree has a nature and capabilities of its own; and both exist and improve, each within its own sphere and bear fruit. The seed of a fig tree cannot produce an olive tree, nor can the seed of an olive tree produce a fig tree. In other words, the nature of both is quite different, also their capacities, and the range of their existence and being. No one can plant cactus and hope to obtain apples therefrom. As Jesus said: Do men gather grapes of thorns, or figs of thistles.[98] If man is evil by nature, it is idle to expect that he would, or could grow good. In fact it is wrong to say that he is a criminal or a sinful man, for in his behaviour and conduct such a man does no more than obey the impulses of the nature assigned and alloted to him by God. Looked at in this light, his crime or sin no longer remains a crime or sin, since his behaviour is flowing from him in accordance with the impulses made inherent and natural for him; everything he does would have to be adjudged right and proper for him, being in agreement with the capabilities he is provided with. The imposition of eternal damnation on anyone would thus be highly unjust. Really it is very apt what an Arab poet has said in this respect:

When a raving-beauty turns false,
To a pledged word,
Really she carries out undertaking,
For, in fact her pledge is,
Not to fulfil her pledge at all.

Thus no action could possibly constitute a sin, as long as it was in consonance with the basic nature of the individual in question. Any punishment imposed on this basis would be like a punishment imposed on an olive tree for not bearing sweet and lucious figs; or to laying a fig tree under a curse because it did not produce oil, like an olive tree. But to lay a fig tree under a curse,[99] and yet to spare an adulterous man or woman[100] would in that case be a curious instance of the Christian sense of justice.

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98. Matt., 7:16.
99. Matt., 21:19 ; Mark, 11:20—22.
100. John, 8:3—11.

6. What lesson does a fig tree teach us? Just this; it faithfully follows the natural bent made inherent in it. It is only a tree, but a tree distinctly different from all other trees, bearing a different kind of fruit. Therefore, no one can justly complain why a fig tree does not yield apples. If a tree could speak, a fig tree on being required to produce apples, would certainly reply that that was not within the compass of the nature it was provided with. Keeping it in mind, give a little serious thought to the Christian doctrine of sin, the word "sin" used here as collective name, deserves serious thought on our part. Just as the word tree is used for an object which has no being apart from its qualities, and exists only in the existence of the details of its nature, similarly, theiving, adultery, the utterance of falsities and frauds, are the details of sin, or circumstances which comprise a state of sinfulness. For any Christian to say that man is sinful and evil is tantamount to saying that all kinds of sin is to be met with in every individual human being which on the very face of it, is evidently and quite obviously wrong. There is no such man in the whole world in whose single person all kinds of sin are to be met with, evil being his basic nature. Sin is to act against one's basic nature; no action or deed can be called a sin, if it is in keeping with the inherent qualities of the person in question. It lies entirely counter to our observation that all possible kinds of evil should be met with in any one and the same individual. We know that every human being succeeds in avoiding one sin or another, at various moments of his life. This is a clear proof that sin does not lie in his nature, since on occasions, a man can avoid it, or a man feels a prick of conscience, a sense of shame and disgrace at the commitment of sin on his part. This is an indication of his inner nature which makes him feel that he had erred, that the commitment of error constituted sin. Sin can be taken to constitute the inner nature of man only if it is not looked upon as bad and reprehensible, but good, and therefore gladly committed. But this is the basic principle of Christian Philosophy of life, since in all Christian countries every kind of

a sin is being given a licence. But in that case difficulty would be that the stigma of sin would have to be removed from all such sinful acts. But, even in that case, it would be impossible to prove that evil constituted the inner nature of man,

The view we take, and no sensible person can help taking this view, is that sin that does not form part of the basic human nature—that it is something which man comes to acquire himself, at his own initiative. If he commits a certain kind of action, he becomes sinful, but if he manages to discipline himself and refrains, he escapes free of the taint. The fact that every human being can refrain from committing the sin, at one time or another, constitutes conclusive proof that sin does not form part of human nature, but is a voluntary act which he may or may not commit.

8. In Biblical language some figs are good, and some figs are bad,[101] which idiom has reference to the good or bad moral conditions of the people. As long as the moral condition of the Israelites was good, they worshipped the only true God, Prophets continued to appear among them, But when their transgressions exceeded the limits, the fig tree dried up from its roots. In the light of Jewish doctrine and belief, we find that no Prophet appeared among them after Malachi, while according to the Christian view Prophethood ended with Jesus Christ. But the question is : Are the Christian people now a good fig tree, or a bad one ? For the doctrine of Atonement does not influence man's actions at all ; or if it does have any influence, it is a bad one, since by offering the atoning sacrifice Jesus released the Christians from the vexing question of some acts being good, and others bad ; by saying that the law was a curse, he freed the Christians from this curse on the basis of his own personal sacrifice. Now a man's actions offer no criterion for deciding whether he was good or bad. Now a man is good if he believes, not in Jesus Christ, but in his atoning sacrifice and his acceptance of an

101. Jeremiah, 24:1—5.

accursed death. For even if a man believes in Jesus Christ being a Prophet, and figuratively speaking, in his being the Son of God, but does not believe in his atoning sacrifice, he will not be saved.

9. It can be urged that belief in Jesus Christ also means belief in the doctrine of Atonement; but an intelligent person would realise that belief in the Divinity of Jesus Christ and the belief that he became accursed, consequent upon his Atoning sacrifice, involves a basic contradiction. God can never become accursed. Secondly, there is another circumstance which quite falsifies the doctrine of the Atoning sacrifice; when Jesus offered his atoning sacrifice, what were the sins of mankind for which he bore the burden, and the curse? Sins wh'ch humanity had committed in the past, or sins which would come to be committed in the future? Evidently, the Christian belief is that the Atoning sacrifice bore the burden of the sins of mankind which were to come in the future. But on the very face of it, from the rational point of view, it is absurd that any punishment should be imposed for sins which have not yet been committed. Is it not the height of injustice that a fig tree which has not yet committed any fault should be laid under a curse, and destroyed?

10. It is simple commonsense that there should be some proper proportion between a sin and the punishment which it draws upon the sinner. The punishment should be in proportion to the nature and degree of the sin, just as the price of everything is determined by the extent of its utility. Let us concede that Jesus Christ accepted the curse for sins which his followers were to commit in the future. But the question is what is the proportion between the two? Are the sins of mankind to be committed in the future duely balanced, or the one lesser or greater than the other? If the value of the Atonement is less than the degree of the sins, the requirements of ju;tice are not fulfilled. On the other hand, if the Atonement has greater value, which certainly should be the case, the person punished and made accursed being the Son of God, that also would involve an injustice, since God would be

exacting a heavier price, as is done sometimes by dishonest tradesmen. The difficulty is that the God we come across in the pages of the Bible has been imposing heavier punishments in his rage, in the past, though subsequently He has been sorry for the injustice. But we know that any regret over what has been done is altogether futile, for it cannot undo the harm.

In the entire range of the purpose and function of the fig and olive trees, the injustice is nowhere to be met with. The endeavour of the fig tree, and the sacrifice made by its roots, should draw a recompense either more or less than was strictly due.

11. There is a variety of fig tree which is good, and there are varieties which are bad. The two do not command an equal value, nor is the fruit of both equal in quality. Now take the instance of an evil-minded highwayman who is a Christian; or take some powerful government of a Christian country, devising schemes and plans for conquering the whole world and laying it waste, while there is a good Christian who lives honestly, without harming anyone in the least. But by his death on the cross, Jesus atoned for the sins of both. Now in this case, who would derive greater benefit from the atoning sacrifice, the good Christian or the highwayman, the unscrupulous, and the ambitious Christian government or ruler? Can you say this is justice? According to the Bible, the evil and sinful people would be thrown into an eternal hell. But in this punishment, would not a heavily depraved and evil person, and an ordinary sinner, be getting equal punishment?

12. In the Old Testament David has been spoken of as a thriving and green olive tree.[102] This is why the king's head was annointed with olive oil, and an olive staff was given into his hand. Among the Israelites this tree withered and died after the time of Solomon, after whom there was really no king among them who had real power. Later on, however, the

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102. Psalms, 52:3.

Holy Prophet Muhammad become the heir to this throne, and a prosperous olive tree testified that *he* was the real heir, not Jesus Christ.

13. A combination of the olive and fig trees signified presence of Prophethood and temporal might in a nation. As mentioned earlier, subsequently to the reign of Solomon, the olive tree withered away, which meant decline of the temporal power of Israel. But subsequently to the time of Jesus Christ, the fig tree also withered away and died. Israel thus was deprived of both blessings. But the Divine Pledge given to Abraham included and ensured both blessings for his progeny. Therefore the testimony of the fig and olive trees is to the effect that after Jesus Christ this Pledge was fulfilled through Allah's favours on the Ismaelites, in the person of the Holy Prophet Muhammad, since he was an Apostle of God, and also a powerful temporal ruler. If it is true that a tree is known by the fruit it yields, then the Holy Prophet Muhammad is really and truly a genuine Prophet of God.

14. Let us bear in mind the parable of the fig tree given by Jesus, and that of the olive tree given by David. On this basis, let us take into consideration the Holy Prophet Muhammad's claim to Apostleship. Do we not here perceive that the fig tree came to thrive in its own good time ? Do we not see that it was not uprooted and destroyed by God, but bore plentiful fruit. At the same time it also showed itself to be a thriving olive tree, for we know that an unprecedented temporal power came into the hands of the Holy Prophet. His own people, the Quraish of Makka, and all the Arab tribes, and the Jews and Christians—tried to destroy him. But the so-called sons of God failed signally in their efforts to destroy Islam and the Holy Prophet Muhammad ; Allah helped him against them all. This fig tree, born at the commencement of spring, as had been foretold, in the month of Rabi 'al-Awwal, continued to grow and prosper the selfsame fig tree, which, according to the Christian view, had refused to yield fruit at the request of Jesus Christ, at a time when he was hungry, that

same fig tree in Arabia bore plentiful fruit. At the same time, the olive tree, with the oil of which Jesus Christ desired to get himself anointed, and the staff of which he desired to hold in his hand, but failed to do so, and was put on the cross, because he was accused by the Jews of plotting to put himself in the position of David and Solomon ; for Muhammad that olive tree gladly gave all the blessings associated with it, so that he proved himself to be the heir of both Abraham and David. Therefore blessed indeed is he who yields belief to him, and saves himself from the fires of his bad end.

15. Fruit of the fig tree is used both as food and a medicine. Physicians say it is easy to digest, softens and eases up tensions in the human body, eliminates harmful phlegm from the lungs, and throws out particles of sand from the bladder. It fattens the body, and is very useful in the treatment for piles, gout, and paralysis. It is also mentioned in the Bible that it was applied to a dangerous boil which burst open under its influence, and was soon cured.[103] All these qualities bear a relationship to the Holy Qur'an, since this heavenly Scripture too is a 'cure for ailments of the heart, and a remedy for all ills of the soul'.

16. Figs have another quality as well. We know that the outer skin of some fruits is very hard, while others bear a hard stone under the flesh of the fruit. But the fig is the same both inside and outside, even as a perfect and righteous man is the same, whether you look at his outward appearance, or his inner qualities of the mind. There is no contradiction involved in his personality, nor any kind of hypocrisy. The particular fig tree to which Jesus went, hoping to obtain ripe figs from it, had only leaves on it, but no fruit. This parable has reference to the spiritual condition of the Jews of those days, beautiful to look at, outwardly of good manners, mild of speech, but selfish at heart, and full of jealousy and envy. Jesus himself said very truly and aptly : "Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and

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103. 2 Kings, 20:7.

harmless as doves."[104] Outwardly good, but evil inside.[105] Very true to the qualities of the Anti-Christ as described in the Book of Ayyub, they are the people who have perfected missiles of destruction which spare neither the children, nor the weak and infirm, nor the righteous servants of God, who think of no harm for anyone.

17. The policy of the followers of Jesus Christ, of these Western peoples, is controlled by considerations of their own selfish good and gain. The fig tree, on the other hand, represents righteous people. It yields its fruit before putting its flowers on display, since the good of others lies in the fruit. The Prophets of God and the righteous people live for the good of others ; they suffer hardships and trials, so that others should derive benefit. In the words of the Holy Qur'an, they "Prefer others before themselves, though poverty may afflict them."[106] They give priority to the needs of others over their own requirements, even though they themselves may not be rich. But in the words of the Gospels, Jesus said to his fishermen-followers " Come ye after me, and I will make you to become fishers of men."[107] It is interesting here to pause for a while and ponder over the charasteristics of the fisherman-mentality. We find that anglers bait the hook with a worm, to deceive the unwary fish into swallowing the deadly hook ; or fishermen contrive to make a net to sweep the bottom of rivers and lakes, by which means they make enormous catches, to enrich themselves. In trade and commerce every businessman hands out something for the price he extracts, though the price may be much higher than the goods sold in the bargain ; but, even at that, he never fails to deliver some value for the money passed out to him. The fisherman, on the other hand, thrives on the deception he

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104. Matthew, 10:16.

105. "The meaning is that when one has the outward show of a good character, without its fuits, he is but a hypocrite, and of no value to the kingdom of God." Alexander Cruden : *A Concordance to the Old and New Testament*, "Fig".

106. The Qur'an, lix. 9.

107. Mark, 1:17.

practises on the unwary and unfortunate fish. A sweeping and far flung net of hospitals, schools and colleges has been thrown all over the world by these innocent-looking fishermen, to catch unsuspecting generations, and to exploit them heartlessly for their own aggrandisement. The hungry and destitutes are given a crust of bread, in exchange for their souls. One wonders if this was the real meaning of Jesus Christ when he said that he wanted to make his followers into fishers of men.[108]

18. The olive also serves mankind both as an article of food, and a remedy for various ailments of the body. In addition, it also serves as a source of light, when fed into various forms of lamps. Its miracle lies in the fact that even though there may be no underground reservoir of petroleum at the sight where it grows on its roots, yet it contrives to gather into itself a substance which man extracts from its timber, and then feeds into his lamps, to get a steady and bright flame, to light up his dwellings. The oil it yields is also good for the human brain, muscles, and nerves, when applied as a remedy. Let us now see how far the position of the Holy Prophet Muhammad tallies with these qualities of the olive tree and olive oil. This would constitute the testimony of the olive tree in regard to him. We find the olive tree saying, as if in so many words, that the olive staff, which stands for temporal power, would not come to him as a heritage, but as his own achievement, and favour from God Almighty. In Biblical phraseology the olive stands for temporal might. The olive tree gathers up its oil from the soil and the air it grows in, on the basis of an instinct, and an inspiration from God. Similarly we find that the Holy Prophet Muhammad built a veritable lighthouse in the Arabian deserts, on the basis of the Inspiration and Revelation he reeeived from God. In Arabia there were no libraries, nor was the Holy Prophet educated to read and write as a scholar. In praise of the olive oil, the Holy Qur'an speaks of the

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108. Matt., 4:19 ; Mark, 1:17.

spiritual power and the light it contains in the most beautiful terms. It is neither of the East, nor of the West; it is something universal, meant for all mankind; it yields a light without having to depend on another flame, for ignition by touch; and it is not beholden to any material substance for the light which forms its fundamental characteristic quality. 'Light upon light';[109] this was the Holy Prophet Muhammad. In himself, he was the light pure, holy and bright by nature, absolutely without dross of any kind; and he was further made more brilliant by the light of the Lord, which descended on him. Divine light continued to descend on him, as long as he lived; and after he had passed away, His light, in the shape and form of the Holy Qur'an, still remains in the world, neither of the East, nor particularly of the West, but altogether universal, meant for the benefit of mankind all over the globe. We do not mean to deny that Jesus Christ, too, was a light from the Lord. But listen to what he himself has to say in this behalf. He said, he was the light, as long as he remained in this world. But the Holy Qur'an is a light that will stay with mankind until enternity.

19. A man who was suffering from fatal disease once came to Imam Ibn-i-Seereen. He got fed up with the bother of a long treatment. So he prayed to God Almighty for relief. He received a reply to his prayers in a Revelation which contained just one word—*dolaa* (two l's). He put it before the Imam and requested an interpretation. The Imam suggested that he should apply olive oil, since in the Holy Qur'an two *laas* (l's) were used in the description given in it for olive oil: *laa shargiyatin wa laa gharbiyatin*. The man followed this advice, and was completely cured. This, it appears, is not a mere story. The word of God, which descended on the Holy Prophet Muhammad, contains a cure for all the ailments of the East, as well as of the West, there being no doubt or disease of the mind for which it does not offer a cure.

20. The Arabic word *zaytoon* for olive, is derived from

109. The Qur'an, xxiv. 35.

zayt meaning 'oil', or from *zayy*, meaning 'light'; but in the religious Scriptures it stands figuratively for peace, power, strength, and beauty. In the *Encyclopaedia Biblica* we read; "It is used as an emblem of peace, prosperity, beauty and fruitfulness.[110] The first reference to olive in the Old Testament occurs in Genesis.[111] Then the storm abated after some days. Noah sent forth a dove into the air, to find out if the waters had abated; and this dove came back to Ark, carrying an olive leaf in its beak,[112] which was taken as a sign that there was peace once again on the earth. This event is referred to in the Holy Qur'an in the following words: "It was said, O Noah, descend with peace from us and blessings for thee, and on nations (springing from those) with thee."[113] The peace and prosperity denoted by the olive leaf, brought back by the dove in its beak, was to be not only for Noah and his children, but also for the peoples and nations who, from the religious point of view, would be reckoned with him; and this peace and prosperity was brought for the whole world by the Holy Prophet Muhammad and his followers, after a deluge of evil on the whole world, who have carried Islam to the four corners of the world.

21. Not only in Biblical terms, but also in most countries the olive in literature, is taken to signify peace and prosperity. In Chinese history we find that when a man wanted to make peace with his enemy, he used to send an olive branch, and a piece of red paper—the red paper signifying the existing state of war between the two, and the olive branch as a proposal for peace for the future. There was a tradition among the Jews that the ox carrying home the first fruit of the crop from the field, was garlanded with olive branches, which signified joy and rejoicing.

22. The Greeks had a kind of special liking for the

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110. John, 12:35.
111. Cheyne: *Encyclopaedia Biblica*, "olive".
112. Genesis, 8:11.
113. The Qur'an, xi. 48.

olive. It was an old tradition with them that, at the commencement of the new year, they used to send olive branches to their neighbours, to signify good wishes for their peace and prosperity. Greek ambassadors used to carry olive branches, when going to their posts at the foreign courts, to express Greek good wishes for them. A Christian clergyman says in this connection : " And so this has accompanied with men intimately since the dawn of time, always speaking to them of peace."[114] The Holy Qur'an has likened the Holy Prophet Muhammad himself to the olive tree, to the effect that the green and thriving olive tree, which gives to people a message of peace and prosperity, is Islam, But the misunderstanding and doubt lurking in the minds of our Christian friends in this behalf will not be completely cleared until we tell them that the Promised Prince of Peace is the Holy Prophet himself, for Jesus Christ himself says that he was not the Promised Teacher. Jesus says : " Think not that I have come to send peace on earth : I came not to send peace, but a sword."[115] Again : " I am come to send fire on earth ; and what will I if it is already kindled ? But I have a baptism to be baptized with ; and how am I straitened till it be accomplished : Suppose ye that I am come to give peace on earth ? I tell you nay ; but rather division."[116]

This is the testimony of the olive tree from the beginning of creation : from the olive leaf brought back by the dove after the Deluge in the time of Noah ; from golden lamps in the Sacred Temple fed with olive oil ; from the land of olive trees coming into the possession of the Holy Prophet Muhammad and his near followers ; from the fact that the olive tree representing Israel had shed its leaves ; and from the Sermon on the Mount of Jesus Christ, it becomes quite clear that the Prince of Peace spoken of in these passages is the Holy Prophet Muhammad, and no one else. For, in his time,

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114. Rev. Robert Barr : *Trees Speak of Him.*

115. Matthew, 10·34.

116. Luke, 12:49—52.

despite the raging storm, the world will be saved through his prayers. The olive leaf in the beak of the dove, after the Deluge, signified that the world once again shall be swallowed up in a storm of darkness and iniquity, but it will not perish, as had happened in the first instance, in the days of Noah; and that peace and prosperity shall come to prevail. The clear light of the golden lamps fed with olive oil in the Temple at Jerusalem, indicated a candle burning olive oil, which would neither be of the East nor of the West, of which the light shall spread all over the earth. The candle lit up in Jerusalem was only for Israel; if Allah bestowed on Moses the country of olive trees, then the same land, with Africa, Afghanistan, and many other countries, was bestowed on the followers of the Holy Prophet Muhammad. The Revelations of Jeremiah, Job, Micah, Hosea, Zechariah, and other Prophets of Israel, all bear clear witness that, disgusted with the iniquities of the Jews, the Lord destroyed the olive tree which stood for the destiny of Israel. Jerusalem, the city of the Holy Temple, came to be laid waste, and its blessing passed on to be vested in Makka, the birth-place of Muhammad, the Universal Teacher, who appeared in the progeny of Ismael—the blessing passed to the Sacred House, the Ka'bah, symbol of the Unity of God, and the Brotherhood of mankind everywhere, irrespective of caste or creed, colour or clime. The religion brought by Muhammad was henceforth to ensure peace and prosperity for all mankind, while the followers of Jesus Christ were to busy themselves in the internal task of devising horrible machines for the destruction of the human race, and to bear, before the Lord, responsibility for the carnage caused by atomic and hydrogen bombs.

The sword of the Muslim warrior always spared the women and children, the weak and the old; it also spared men of religion, the priests and monks. But who can make the bomb and the bomb-makers understand that to kill non-combatants is a great sin? Even if the Son of God were to atone for their iniquities scores of times, it is not likely that a crime and carnage committed on such a universal scale would be forgiven or could be forgiven.

Testimony of the Pine

1. Standing straight and high on the mountains and hills, in impressive silence, or waving with the winds, dark green to please the eyes, and giving a steady fragrance which promotes health in sanatoriums. This may be the reason why the Christians have associated the pine with the birth of Jesus Christ, and created a tradition of Christmas trees to celebrate, their annual festival claimed to be connected with the birth of the last Prophet among the Jews. Instead of wasting their energy in building up artificial Christmas trees, it would, however, have been far better for the Christians if they had tried to preserve the tree which incurred the wrath of Jesus Christ, and thus came to be laid under a curse.

2. In the Hebrew Bible the pine is called "berush", or "berut". In the Greek, Arminian, Assyrian, Phoenician, and the Latin languages, the pronunciation of this word is practically the same. But in English, German, and the Swedish languages it is called "fir" and "firh". Scholars differ as to whether "berush" and "berut" are words originally of the Hebrew language, or words which have crept therein from other languages. In any case, however, story of the pine, as gleaned from the Bible, is very interesting. David used to sing his psalms to the accompaniment of musical instruments made from pine-wood.[117]

3. Hosea, first of the twelve particularly important Old Testament Prophets, says : "Ephraim shall say, What have I to do any more with idols ? I have heard him and observed him : I am like a green fir-tree. From me is thy fruit found."[118]

Ephraim was a grandson of Jacob, the youngest son of Joseph. According to tradition, Manasseh, the eldest son of Joseph, should have been the heir to the blessings showered by the Lord on Israel. But at the time of the death of Jacob, when he sent for the two sons of Joseph, that he should bless them,

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117. 2 Samuel, 6:3.

118. Hosea, 14:5.

Joseph made his eldest son stand facing Jacob, on his right, and Ephraim, the younger son, facing Jacob on his left. Joseph's idea in making his sons stand in this order before their grandfather, was that he expected, in keeping with Jewish tradition, that his eldest son, Manasseh would be held by Jacob an heir to the blessings. But Jacob put his right hand on Ephraim, and his left hand on Manasseh. Joseph drew his father's attention to this, presuming in all likelihood that his father had made a mistake in a moment of absent-mindedness. But Jacob ignored his interference ; he blessed his two grandsons in the manner stated above—his right hand placed on the head of the younger son, instead of the eldest.[119] About a thousand years ofter this event, Prophet Hosea spoke the words we have quoted above. Evidently, Ephraim was not alive at that time ; in addition to this we have the words "Ephraim shall say", which plainly indicate that the words refer to some event that was to come in the future. Ephraim, thus, has to be taken as meaning the descendants of Ephraim ; and this interpretation is quite in keeping with Biblical idiom and usage. Subsequently to the death of Solomon, when ten of the twelve tribes of Israel rose in rebellion against the Solomon's son, and took to calf-worship in Samaria, the descendants of the two sons of Joseph also were among them. Naturally a question here arises : Did the blessing given by Jacob, and the prayers he had offered for these two grandsons, go all in vain, as far as their descendants were concerned ? For these descendants undoubtedly became idolators in later years. The Jewish expectation had been that kingship would fall to the share of the eldest son of Jacob, and they thought that Prophethood would remain among the descendants of Joseph. But the fact that the descendants of Joseph took to calf-worship falsifies this idea and the prophecies which lay at its back. To this question, Jewish divines have no answer. Our Christian friends, however, have manufactured a spurious descent for Jesus Christ, just as they have manufactured

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119. Genesis, 48:13-14.

an entirely spurious fir-tree, which they dress as a Christmas Tree, as an important emblem in their celebration of the birth of Jesus. Jesus, they say, was a son of Joseph, and Joseph was the son of Jacob,[120] the intention in this clever manipulation being to imply that prophecies concerning the lineage of Jesus should be shown as having been fulfilled in the sense in which they had understood them. But they forget that the Joseph mentioned in the prophecies is a son of Jacob, while the Joseph said to be the father of Jesus was a carpenter of Nazareth. To manufacture a spurious descent for anyone is quite easy; but it is difficult to make prophecies applicable to a wrong party. It is possible to play a fraud on men, but it is not possible that man should be able to deceive God.

4. Now let us see what is the proper meaning of this prophecy. The Ephraim referred to in this prophecy is, in fact, a son of Joseph; but what is meant here are the descendants of Ephraim. It is true that the tribe descended from Ephraim had taken to calf-worship; and this being the case, it cannot be called the thriving and prosperous pine, for in the Biblical sense of the term only a righteous people, living in true worship of God, could be so described. The words of prophet Hosea, however, are "What have I to do any more with idols." In other words there would come a time when the descendants of Ephraim would cry out that in future they will have nothing to do with idol-worship. The meaning here is quite clear that there would come, a time when they would renounce idol-worship, and take firmly to the worship of the only true God. They would then become the prosperous and green fir-tree which would bear fruit.

Therefore repudiation of idol-worship by descendants of Ephraim, their acceptance of worship of the only true God, and their emergence, thereafter as a prosperous and green fir-tree, is a development over which the Jews and the Christians should pause and deeply consider as to what it means. According-

120. Matthew, Ch. 1.

ing to the old Testament, the ten tribes of Israel, who had their capital at Samaria, had taken to idol-worship, and had subsequently been lost in the eyes of Jewish history. We find Jesus himself saying that he had been sent to the "Lost sheep of the House of Israel" meaning thereby that primarily his mission was to bring these lost sheep back into the fold. Historical research, on the other hand, has yielded remarkable facts and events in this connection ; one among them being that these ten tribes, through the various trials and tribulations of history, were forced to a movement which brought them wandering, in time, to Afghanistan and Kashmir, where they finally settled. During this phase of their life they came in contact with Muslims, and were attracted to Islam. A full discussion on this point would, however, be found elsewhere in these pages.

5. In any case the Prophet Hosea says in connection with Ephraim : "Who is wise, and he shall understand these things ? prudent, and he shall know them ? For the ways of the Lord are right, and the just shall walk in them : but the transgressors shall fall therein."[121]

From this quotation the following points emerge for our consideration :

(*a*) There will come a time when Ephraim will say that he had nothing to do any more with idol-worship, and turned firmly to the worship of the only true God.

(*b*) He would say that he was the prosperous and green fir-tree that would bear fruit, having repudiated the worship of all kinds of idols—even worship of Jesus himself in various forms introduced into the Church practices by later generations of his followers.

(*c*) He would say that he had heard the voice of God, and was determined to obey only that ; the implication here being that he knew nothing of the practices of the Christian Church which in fact revolve round the Divinity of Jesus and his mother.

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121. Hosea, 14:8,9.

(*d*) Only he is wise who understands these things—that the fir, the tree of the Unity of God, is perennially green and prosperous ; and that to keep it watered and well-fed prophets have been appearing among mankind at all times whenever and wherever Divine Guidance was the need of the hour.

(*e*) The prudent people are only those who clearly realise this truth, from contemplation concerning the fir that could not make a tree bear fruit, since God had decided that the time for that tree to bear fruit had passed ; and that to worship that tree was futile for the future. Only God can make trees bear fruit, and keep them green, though short-sighted and foolish people might manufacture spurious trees, and call them Christmas trees, or anything else they like. All such people are here invited to learn a lesson from the fir-tree, and expected, after due thought, to come back to the worship of the one and true God.

(*f*) For the ways of the Lord are right. To subscribe belief to the curious riddle of one in three, and three in one, and that anyone could take the sins of others on himself, by being nailed to the cross for the sake of others ; these things are far from being the right way of the Lord. The right path is only this that whosoever sows, even he shall have to reap. This indeed is the only right path ; and this was the right path which Ephraim is said to have discovered at last. The word "Ephraim" means one who receives the fruit of his labour. Firm on their roots, like a prosperous fir-tree, the people meant here are the Afghans and Kashmiri's who renounced idolatrous ways at one time of their history, and flocked to the worship, in Islam,of the only one and true God.

(*g*) The good people, subsequently, would walk in this path—the path adopted by Ephraim, by the descendants of Ephraim, said in this prophecy to have discovered the right way, and to have walked in it for the future. Good deeds lead to good results, and a wholesome tree yields wholesome fruit. Those who stray away from the right path, and become

transgressors thereby, they incur the wrath of the Lord, and they fall into a chastisement which they come to merit on account of their transgressions.

(*h*) Keeping these facts in view which herein are well enumerated by Prophet Hosea (which means justice of the Lord against idolatrous Israelites, and against those who took to the worship of Jesus Christ himself, in one form or another, and the salvation of the righteous); and keeping in view the blessing bestowed by Jacob on Ephraim, the younger son of Joseph, although the eldest was Manasseh, and he could very well have been taken to deserve being held an heir to these blessings, since in the eyes of the Lord preference goes by deeds and not by years. Let us proceed to ponder over the following piece from the Holy Qur'an: "Or were you witnesses when death overtook Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God, and the God of thy fathers, Abraham and Ismael and Isaac, one God only, and to Him do we submit."[122]

It is to be carefully noted that in this passage we find Ismael also included in the reference to Jacob, Isaac and Abraham, the ancestors of Joseph and Ephraim; and the concluding words clearly set down their declaration that they were Muslims. This is an indication that the descendants of these prophets would not only keep their faith confined to ways enunciated by Jacob, Isaac, and Abraham, but also render faith to the teaching of Ismael, coming to believe at last in the Holy Prophet Muhammad, who confirms and supports the truth of all the earlier Prophets and Apostles.

(*i*) This remarkable prophecy has received confirmation at the hands of four great Prophets. To begin with, we find it implied in the words of Jacob, one thousand and seven years before Christ, when he gave his blessing to the two sons of Joseph, and took a pledge from them that they would worship the one and only true God. Then we find the prophecy repeated

122. The Qur'an, ii. 133.

by Moses about four hundred years later—in other words, about a thousand and four hundred years before Christ.[123] Eight hundred years afterwards, we find it repeated and confirmed by Prophet Hosea. Then, about one thousand and a half years after Hosea, the prophecy was repeated, and confirmed by the Holy Prophet Muhammad, in the Holy Qur'an ; and then, seven hundred years still later, we find it fulfilled, when the people inhabiting regions of Afghanistan and Kashmir renounced whatever faiths they had held, and came over to Islam, in a gradual and grand sweep. Remaining idol-worshippers for nearly two thousand years, these tribes came into the fold of Islam, returning to the faith of their forefathers, Abraham and Ismael, Isaac and Jacob, fulfilling a prophecy in the first place made by Abraham, about three thousand years ago. Now who will dare to deny this great and most remarkable prophecy, quadrilaterally reinforced and strengthened by reason and argument. The descendants of the lost tribes of Israel, inhabiting regions in Iran, Afghanistan, and Kashmir are now found worshipping, not any spurious god or idol of any kind, but the only true and one God, as taught by Islam, the religion they have come to embrace, as had been foretold thousands of years ago. In the words of Ephraim in the prophecy, they very truly say today : What have we to do with idols now ? Indeed there is no one worthy of worship except Allah, and Muhammad is the Apostle of God. "And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even harps, and on psalteries, and on timbrels, and on cornets, and on cymbals."[124] The fir-tree mentioned here stands for belief in the Unity of God, and for repudiation of all kinds of *shirk*. By David singing here to the accompaniment of all sorts of musical instruments is meant David singing hymns and psalms in praise of God, Who gave victory over the Palestinians, and in celebration of this victory David bes-

123. Deut., 33:13—17.

124. 2 Samuel, 6:5.

towed on all men and women of Israel a loaf of bread and a piece of meat.[125]

In the Old Testament David has a special importance, being the first Prophet of Israel, who also became a king. But the promises God gave to him were not all fulfilled in his life-time, that is why among the Jews there is an expectation of his second advent, and a hope that the promises will be fulfilled during the second advent. (For further discussion on this point, please turn to another chapter in this book, entitled *Psalms of David concerning the Holy Prophet Muhammad.* These promises were not in regard to David, as has been assumed by our Christian friends ; they apply to his second advent. If the prophecies concerning the second advent of Elias have been fulfilled in the advent of John, as was said by Jesus,[126] then the second advent of David can certainly be taken to have come about in the advent of the Holy Prophet Muhammad. Like David, Muhammad was a Prophet, and also a temporal ruler. It is also to be noted that David did not inherit the crown ; he rose to kingship on the basis of his own personal endeavour. We find the same thing happened in the case of the Holy Prophet Muhammad, who also became ruler of the country which had been conquered by David in his time. Having been born in the progeny of David, Jesus Christ claimed kingship, which never materialised in his life-time. Besides, the zeal which the Holy Prophet Muhammad had for the Unity of God is far greater than the zeal of David in this behalf. In this respect, the Holy Prophet Muhammad was truly a very splendid fir-tree, of which the branches went soaring into the skies.

The Home of 'Laqiaq' in the Branches of the Fir-Tree

Songs sung by David in praise of the Lord are indeed marvellous.[127] They indicate how deep and strong was the love

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125. 1 Chr. 16:3.

126. Matthew, 11:14.

127. Psalms, 104.

of God which David bore in his heart. In everything around him, he clearly perceived the Hand of God. However, we would here refer to only two psalms : "The trees of the Lord are full of sap : the cedars of Lebanon, which he hath planted ; Where the birds make their nests : as for the stork, the fir-trees are her house."[128] In other words, all these things sing the praises of the Lord, and glorify His attributes. Look at the cedars of Lebanon, their splendid growths, rising out of rocks and stony soil, their heads bent down in the service of man. Their roots lie embedded among stones, and birds make their homes in its branches. The stork is a graceful bird, with a shining plumage—a migratory bird that very well understands the seasons, which decide the time of its movements from one place to another, in the wake of the climatic changes. The Prophet Jeremiah says : "Yea, the stork in the heaven knoweth her appointed times ; and the turtle and the crane and the swallow observe the time of their coming ; but my people know not the judgement of the Lord."[129] Jeremiah here is explaining these points of natural history to Israel, whose understanding is even poorer than that of ordinary birds, which well understand the signs of time and climate. In vivid but painful contrast, men do not realise that the season when Christmas occurs is a time when the trees, and all verdure, is practically dead or dormant. In European countries preparation for celebrating Christmas begins about two months before the time ; and almost the very selfsame time trees begin to shed their leaves. Christmas is attended by severe cold, when frost burns and kills verdure, making it turn grey. The stork never stays there in winter ; it flies thousands of miles to South Africa. This is the first point to be noted about the stork. In this connection one reads in books : "Children in spring look up to see the great wings descend from the sky, and a cry in twenty languages of

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128. Psalms, 104:16, 17.
129. Jeremiah, 8:7.

Europe, 'The storks are back."[130] For the stork the word used in the Hebrew Bible is *hasidah*, the root meaning of the word being 'sacred and kind'. On account of this characteristic of the stork, and its great love for its mate, and on account of its capacity for sacrifice for the sake of its young, a writer said: "Storks are proverbially devoted to their young. When a thatched roof caught fire in Denmark a few years ago, the mother-bird stuck to her nest, covering her youngs and, as the flame rolled nearer, beating her wings violently to keep the youngsters from suffocating in the smoke. When the fire was extinguished, she was black with soot, but her babies were saved."[131]

The Arabic word 'Laqiaq' for this Bird refers to its Intelligence and Sensitivity

The stork building its nest on pines and fir-tree symbolically means an intelligent and sensitive being making its home on the Tree of the Unity of God; intelligent and sensitive, according to Jeremiah, because it thoroughly understands changes of climate and the seasons, and the time when it should move from one region to another. Just as at the commencement of spring it flies into Europe, similarly it moves from those regions at the approach of winter, and flies away to countries where the spring season is beginning. In September, when the severe cold begins to take a grip over the northern regions, spring stands at the threshold in southern regions, with the hot season very near. In the Holy Qur'an we read: "For the protection of the Quraish—their protection during their journey in the winter and the summer."[132] The migratory movements of the stork follow with clockwork precision, north and south, in pursuit of the spring and warmer climates. These moves are therefore noted with care in the European Press. It is

130. *Readers' Digest*, Art. "Stork", February, 1952.
131. Ibid., December, 1952.
132. The Qur'an, cvi. 1-2.

not necessary here to make any reference to other qualities and attributes of this bird; it would suffice to say that in Europe and Africa it is considered to be a sign of the approach of springtime. Building its nest on pines and other fir-trees, the stork is thus a welcome sign of the season changing from rigorous cold to milder airs; and on the basis of the Psalms of David and the sayings of Hosea, it has been shown that the pine and other fir-trees stand for the Unity of God. The stork coming to roost on its branches, therefore, means a reference to the approach of the advent of the great Prophet who would be born at the commencement of the spring season, the Prophet whose advent was to signify the destruction of idol-worship, and establishment of the worship of the one and only true God; this being the message of gladness which the bird carries every year to all the peoples living in the regions annually visited by it. The moment these people begin to think of the approach of Christmas festivities, the stork flies away from them, saying farewell to its home, six feet long and four feet wide, and moving thousands of miles, north and south, to celebrate, so to say, the birth in spring of the Holy Prophet Muhammad. Therefore, blessed indeed are those who join this bird in its gladness over the moves it makes every year in search of spring, which moves should remind every intelligent human being of the great Prophet that was to be born at the commencement of the spring season, as foretold in the songs of Hosea and the Psalms of David.[133]

Before passing on to a discussion over other points, let us enumerate the significance of the parable of the pine and fir-trees, and the stork roosting on them:

(1) The healthy green of the pine and cedar trees in winter, their fragrance, and the way their branches, rising to the sky, appear to be conversing with the heavens.

(2) In vivid contrast, the dreariness of the spurious Christmas

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133. Hosea, 14:8; Psalms, 104:16, 17.

trees manufactured by the Christian peoples in various places—an artificial tree which has no real quality of the pine and the cedar at all.

(3) What is the secret of David and all his house singing songs of joy and psalms in praise of the Lord, to the accompaniment of music played on instruments made from cedar and pine-wood?

(4) The prayers of Jacob in regard to the progeny of Joseph, the sayings and expectations of Moses, and the prophecies made by Hosea—have these been fulfilled yet or not?

(5) In which part of the earth did the children of Ephraim renounce worship of idols, and turn to the worship of the only true God, to become thereafter the ever-thriving and perennial cedar and pine-tree?

(6) Historical research to trace out the ten lost tribes of Israel.

(7) Repudiation and rejection of the view that Jesus Christ was a son of Joseph, the son of Jacob.

(8) Saying of Jesus Christ that he had not been sent except to the Lost Sheep of the House of Israel,[134] and his saying that he had other sheep as well, which were not yet in his fold, and his eagerness to find them, so that they too should listen to him.[135] When did Christ go in search of these sheep, and where did he find them?

(9) Where did the children of Ephraim learn to repudiate idol-worship, and where and how did they repudiate these false cults?

(10) Idol-worship and the worship of Jesus Christ, in any form whatsoever, means really one and the same thing, In fact idols are made in likeness of Jesus Christ, to be worshipped in the churches; and the children of Ephraim should have come forward by now to repudiate all such things, as had been clearly foretold in the sacred texts we have already produced in this behalf.

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134. Matthew, 15:24 ; 10:6.

135. John, 10:16.

(11) Jacob and Moses prophesied that the children of Ephraim would one day repudiate idol-worship, taking to the worship of the one and only true God. Then the Holy Qur'an repeated this prophecy about six hundred years before its fulfilment in the people of Afghanistan and Kashmir having come to embrace Islam.

(12) Pledges given by Allah to David have been fulfilled in the advent of the Holy Prophet Muhammad.

(13) The saying of Jeremiah that the stork understood the signs indicating the change of seasons, but his people had failed to grasp the significance of the Judgement of God. The Jews and the Christians should here pause to think how this prophecy has come to be fulfilled in the conditions which prevail among them.

(14) Children in European countries glee with joy at the approach of spring, when they perceive swarms of stork moving into their regions. The people of these countries should learn to understand that the real storks, who come to them carrying the message of the Lord, are the missionaries of Islam working in Christian countries. If the *laqlaq* (Arabic name of the stork) means 'kind and a blessing', then it refers to the Prophet who has been called a Blessing for all mankind; and if it means 'intelligent and sensitive' then it has a reference to the birth of the Prophet who was to come into this world in the month of Rabi 'al-Awwal, quite at the commencement of spring.

Testimony of the Apple

Of good taste and flavour, nice to look at, fragrant, a tonic for the mind, the best fruit in the Garden of Eden is the apple. In Arabic, Hebrew, Arminian, and other allied languages, it is called 'tufah'. In Anglo-Saxon, Turani, Celtic, 'Salafi'; and in Lithonian, English, Dutch and other European languages it is called 'apple', or 'apla'. Its root in these languages is not clearly known. About 'tufah', the word for it in the Semitic languages, there are scores of varying opinions among the orientalists. But the sense in the meaning of this word

that stands common between them all is that of something good to eat, nice to look at, and full of nourishment. Adam's apple, apple of the eye, apple of Sodom—all these expressions bear on the truth of the opinion expressed above. In the Old Testament the apple is spoken of as a fruit that is nice and tasty to eat, pleasant for the eye to look at, healthy, and full of nourishment—though its name is not actually and clearly mentioned. Commentators, however, agree that the fruit meant in these contexts is of course, the apple.

The Rev. Robert Barr writes that the native soil of the apple was the Garden of Eden in Arabia. There are so many stories and traditions in the Arabic language regarding its tastiness, wholesomeness, and other nourishing qualities. Among these there is a well-known myth that she-gods obtain rejuvination by eating a special kind of apple. In some countries of Europe people observe a ceremony, on the morning of Easter Sunday, in which they eat apples, believing that it is good for health.

It is true, of course, that in the Old Testament, in the story of the Garden of Eden, the apple is not mentioned by name; but all of us know that the 'Lady's Own Choice' has a significance. Eve's choice, and the argument that this fruit is good to eat, wholesome, health-giving, and a tonic for the mind—are well-known to the readers of the Old Testament. Most cunning of all the animals, the serpent, used this fruit for beguiling Adam through Eve; and God also invested it with a special significance by making it grow in the middle of the Garden of Eden.[136] Adam and Eve both partook of the fruit, which opened their eyes; making them both wise, and in this respect like unto God—all this forms part of the Old Testament version.

5. With all this praise for this fruit, the sacred Scriptures of the Jews and Christians carry some terribly distressing information in regard to it; they tell us that this is the forbidden fruit which Adam and Eve tasted in paradise, and

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136, Genesis, 3 : 3-7,

paid the penalty for this act of disobedience having been thrown out of the Garden of Bliss. In other words, for this transgression on the part of Adam and Eve, from the high heavens, mankind was thrown down on the lowly earth, to live and die in misery. The only way of salvation was through belief in the Atoning Sacrifice of Jesus Christ.

6. As a matter of wishful thinking and blind faith, one can lend credence to anything one likes ; but for an intelligent human being it is worthwhile to ponder properly over the following points :

(*i*) Is the capacity in man to distinguish good from evil a desirable and beneficial quality, or something harmful and undesirable ? Evidently, man should acquire wisdom, which, of course, would include the power to distinguish good from evil. Such being the case, what harm was done to God by Adam and Eve acquiring the power to see what was good and what was evil ?

(*ii*) The power to differentiate between good and evil is also an attribute of God. Having eaten an apple, if Adam became like unto God in this respect, then his eating of the apple cannot be held to have been a bad thing. In fact there should have been rejoicing in Heaven at this important occurrence, since the mere eating of just half an apple had turned a human being into a likeness of God. One completely fails to see what harm was done to the Almighty that He should have felt enraged as he did.

(*iii*) There is another question as well which rises in the mind. Adam became like unto God, after he had eaten half of the apple given to him by Eve. But he had eaten it under the advice of his spouse, who had herself eaten the other half ; and it is surprising, disappointing, in fact, to see that the lady did not have any reward for such a marvellous step in the history of human beings for all times. She, too, should have come to be reckoned among the gods ; but one can only wonder on finding her burdened with labour pains for all time to come.

If a quality of the forbidden fruit was to bestow wisdom on whosoever partook of it, Eve also should have been benefitted by eating it, perhaps to a greater degree and measure than had done Adam ; or, in the very least, she too should have become like unto God. Thus here we notice remarkable flaw in the Biblical version ; that by eating this particular fruit the one that should have become wise, and like unto God was Eve but she did not derive any such benefit by eating it as did her husband, though he ate the forbidden fruit only after he had been beguild by her to do so. Therefore, whatever the consequences of eating the forbidden fruit, they should have come to Eve as well, with the same force, as they did in the case of her husband.

(*iv*) To speak the truth, it was indeed a mistake on the part of God that He made the forbidden fruit grow in the middle of the Garden of Eden, and thereby gave it such an important and prominent position ; what was still worse, He vested it with such attractive and marvellous qualities. In such circumstances, if Adam and Eve succumbed to the temptation, it was but natural on their part ; and there seems to be no justification for visiting them with punishment, which they had done no more than was really natural for them to do. If Eve was attracted by this appetizing fruit, and she could not resist the temptation, it was hardly her fault. But what happened to Adam that he became inclined to eat it, and thereby to commit an act of disobedience ? The Bible here seems to be rather partial towards the male of the human species. It comes out with the plea that Adam did not fall into the share, rather it was Eve who fell, and became involved in sin.[137]

(*v*) After Adam and Eve had eaten the forbidden fruit, God placed a strong guard for its protection in the future. But why did He not do so from the very beginning ? Had He done so in the beginning, man would have been completely saved from sin for all time to come.

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137. Timothy, 2:14.

(*vi*) The apple is plentiful all over the world. The eyes of Adam and Eve were opened after they had eaten only half of an apple each. How is it that the eyes of the Christian clergy and the laity still remain woefully closed, even after they have eaten so plentifully of the apple grown in the various and the best parts of the earth?

(*vii*) Further, the power to differentiate between good and evil came from God, the Father, on to the Adam. The point is, did this quality also fall to the share of the Son of God; for he is said to have been half human and half divine? Full seventy times he called himself Son of Man; but not even once did he call himself any special kind of, or the only, Son of God. Whatever rigmarole constitutes the stock in trade of the Christian missionary, it is no more than fabrication, pure and simple, on the part of the Christian Church. We stop short of saying that Jesus Christ did not possess the power to differentiate good from evil; but we find ourselves constrained to ask whether this power came to him from heredity, or it was something he acquired and developed for himself. This point rises in the mind because we find nowhere Jesus mentioned as having eaten any apple. Therefere, we have to conclude that whatever power to distinguish good from evil Jesus had, it must have come to him only from heredity. But if he inherited this quality from Adam and Eve, he also must have inherited from them other things, like sinfulness, just as other human beings have done. In that case, one may ask—How can he be called sinless? The Christian view is that man is evil by nature, and sin has come to him by inheritance from Adam. Therefore, when Jesus Christ also was a Son of Man, how can he be held to have been free from the taint of evil, which in any case was his from heredity?

(*viii*) The power to differentiate between virtue and sin, good and evil, being one of the attributes of God, called wisdom, cannot be held to be a bad thing when it comes to be associated with human beings. As for Adam becoming one of the gods,

this is not a state of being acquired by him, on the basis of his own endeavour, since it was the result of eating of an apple—a punishment for that act. After eating the apple, if Adam had put forward a claim to being divine, it would not have constituted a sin on his part. For him to have become one of the gods was a progress for him, not retrogression. It was virtuous and a meritorious act, since the Bible says: "And the Lord God said, Behold, the man is become as one of us, to know good and evil."[138] This is an admission on the part of the Lord God Himself—that Adam had become like unto God. This, then, has to be adjudged virtually as a miracle to the credit of the apple.

(*ix*) The Lord God said to Adam that he would die if he partook of the forbidden fruit. But Satan said to Eve that if she and her husband ate the fruit, they would never die. Of these two, what had been said by Satan turned out to be correct, for Adam and Eve did not die after eating the apple. In fact Adam lived on for 930 years afterwards.

(*x*) By eating half portion of the apple, Adam lived for 930 years, and medical men also confirm what Satan had said that the apple is a source of vigour and health. There is no one in the medical profession who would be prepared to say that a man would die soon after eating an apple.

(*xi*) But of course Satan made one mistake, in that he did not make Eve eat of the fruit of the tree of life in the first instance, to begin with, as a result of which both Adam and Eve would have lived for ever, and would not have died, even if God had wanted to kill them. The apple made Adam all-knowing, and thereby he became like unto God. Similarly, only if Satan had not made a mistake by not making Adam and Eve partake of the fruit of both trees at the same time, the Lord God Himself would not have been in a position to inflict any harm on the two of them. In that case both Adam and Eve would have become like unto God, all-knowing and self-sub-

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138. Genesis, 3:22.

sisting, living to the end of eternity. As the universe stands, however, both the trees remain in the Garden, serving no purpose that one can see, probably drying up and dying slowly.

(*xii*) The funniest part of the whole story, however, is that the bestowal of intelligence on man, and of the power to differentiate between good and evil, and the bestowal of life does not seem to lie in the compass of the divine powers of the Lord God, since this is what the Bible says : "And the Lord God said, Behold, the man is become like one of us, to know good and evil : and now, lest he put forth his hand, and take also the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.[139]

Evidently, this is highly absurd, that simply by eating a half portion of an apple Adam became like unto God ; and then the Lord God became apprehensive lest the mortal should also manage to eat of the tree of life, and be able to live for ever. Under this apprehension, God drove him from the garden of Eden, throwing him down on the earth, placing a strong guard for the protection of the tree of life.

(*xii*) From the Jewish side, in the light of modern needs, a commentary of the Old Testament has been prepared and published, after a great deal of painstaking labour, by Chief Rabbi J. H. Hertz. On the Biblical verses quoted above, we read in this book : "A sample explanation is that in view of all circumstances of the temptation, the all-merciful God mercifully modified the penalty, and they did not die on the day of their sin.[140] "Man is become as one of us"; as one of the 'angels', or 'us' is a plural of majesty, meaning, man is become as God Omnicient. Man having through disobedience secured

139. Genesis, 3:22—24.
140. Ibid., 2:17.

the faculty of unlimited knowledge, there is real danger that his knowledge will outstrip the sense of obedience to Divine Law.[141]

In other words, the growth in man of the power to differentiate between good and evil, or the development of intelligence and wisdom in him is such a heinous crime that it merited his exile from the garden of Eden ; and that it turned the human being into a creature evil by nature, fit only for the flames of hell-fire.

(*xiii*) On the other hand, in the Revelation which came to the Holy Prophet Muhammad, we find that neither this tree or fruit was an apple ; nor it was a tree that gave the power to differentiate between good and evil ; nor that Satan first beguiled only Eve, who in turn beguiled Adam ; nor having eaten of that fruit Adam became like unto God. On the very face of it, we all know that no one can manage to become like unto God simply by eating the fruit of some sort of tree. It is a highly ignorant and pagan view that disobedience and defiance of the Lord God can possibly lead to knowledge of all things, and to life eternal. That God made the two trees, of life and of the differentiation between good and evil, is a myth of the dark and ignorant ages. In the light of clear verses of the Holy Qur'an, the tree in question was the tree of evil ; good and wholesome tree is the good and righteous word, the bad and evil word being the tree of evil. Among the descendants of Adam, the bad people cultivate evil and harmful trees, while the righteous among them cultivate virtue, both getting their reward according to the nature of their deeds.

(*xiv*) As for the apple tree, the testimony of this tree in regard to the Holy Prophet Muhammad is this that he constitutes a marvellously wholesome and beneficial tree, cool and comforting in the shade it yields, sweet in the fruit it bears, pleasantly fragrant, beautiful to look at, reinvigorating, and full of numerous other beneficial qualities. On eating it, one

141. Chief Rabbi's Commentary on Genesis, 3:22.

does not get thrown out of the Garden of Bliss; nor does it turn man into a creature evil by nature. Nor does the Holy Qur'an accuse Eve of having beguiled Adam. Nor does it say that the eating thereof can turn a man into any kind of God. It teaches obedience to the One and Only true God; and it shows the way to paradise, which bestows on man a life that is really ever-lasting. And it teaches, moreover, that every man but reaps just whatever he sows. It sings of the glories of the Lord, of the bounties He has rained down, and continues to rain down every day on man. It repudiates the philosophy of any atoning sacrifice on the part of anyone. This beneficial and wholesome tree, figuratively speaking, is the Islamic formula of belief, the Religion of the Holy Prophet Muhammad, and the Holy Qur'an which embodies this religion. This wonderful Scripture exposes the errors which have crept into the earlier Scriptures, through a variety of causes, at different stages in their life. It teaches man to obey the *Shariah* (revealed law) and not to look upon the Law as a curse from God. Its force, its sweetness, its validity in argument is unrivalled; its music enthralling. It sharpens man's mind and intelligence; it bestows on him a clear vision. It serves as a wonderful remedy in the treatment of the evils which plague human civilization in various forms, and it offers its wonderful fruit at all times, so that religion, for those who follow this great Book, does not deteriorate into meaningless legends and myths.

(*xv*) The ceremony of eating apples, on Easter Sunday, observed in some European countries, is in fact, a commemoration of the birthday of the Holy Prophet Muhammad, since he was born at the commencement of Spring, in the month of Rabi 'al-Awwal. Had these apples been eaten for the sake of health, or if it had any connection with Jesus Christ, the ceremony would have been placed in December. As a matter of fact, it is also wrong to say that apples consumed on Easter Sunday provide a safeguard against sickness and disease; had this been really so, the eating of apples on Easter Sunday would

have been established as a routine procedure in hospitals, as a treatment for patients. If the ceremony has any meaning, it is only this that the Reformer to be born at the commencement of spring would bring a cure for all the ills of the soul that humanity might be suffering from. In the words of the Holy Qur'an, the Scripture he would bring would contain a 'cure for the people.'[142]

(*xvi*) The Holy Qur'an does not place the blame on Adam for whatever happened in the Garden of Eden. In this great Scripture we read: "Indeed We had commanded Adam, but the matter slipped from his mind, and We did not find any wilful intent on his part to commit the transgression."[143] The Old Testament, however, has an entirely different story to tell. It places the blame on Eve, to heap disgrace on woman, that she was the first to be misled by Satan; and then she also beguiled Adam, working as tool in the hands of Satan. All this finds no mention in the version of the events as stated in the Holy Qur'an. Further, the Holy Qur'an altogether absolves Adam of blame, by saying that there was no conscious or wilful intent on his part to commit the transgression. Besides, the Testament also contradicts itself, for we find written in it that Adam was not deceived, but the woman being deceived, was in transgression.[144] Moreover, the Testament plainly says that there was no sin, when there was no Law.[145] The Law according to the Bible was first brought by Moses, and it did not exist before. Then so far man was concerned, how did Adam become a transgressor against the law, at a time when the Law had not yet come to man? Besides, since the Law became a curse subsequently to the advent of Jesus, or with the advent of Jesus, it should be valid to conclude that there is no sin now, the Law having sunk down in the scale and turned into a curse.

(*xvii*) It is said that the coming of Christ was like the com-

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142. The Qur'an, xvi. 69.
143. Ibid., xx. 115.
144. 1 Timothy, 2:14.
145. Romans, 5:13 ; 3:2.

ing of the Day of Judgement, and the time for the salvation of man from sin. But not in the sense that people would cease to commit sin, only in the sense that human beings would have no reason to be afraid of sin, for they would not have to suffer for it. The more the sin, the more will be the mercy of God to forgive it.[146] Thus the doctrine of Atonement really provides a licence for sin and transgression. The strange part of all this rigmarole about sin and Atonement is this that on one side the belief held by the Church is that the blood of Christ has washed away all the sins of Christians[147], while on the other there is rising a wail from social workers that on the eve of rejoicings in various connections, like graduation in the universities, intoxicants flow in wild orgies, and unlawful sex indulgence knows no limits. On such occasions the idea that sways the minds is that they can do what they like, to amuse themselves, and to enjoy life, since they have, so to say, come of age, and since all their sins and transgressions would be forgiven, Jesus having taken the weight of all their mis-doings on himself. But, given the frame of mind engendered by doctrines such as the Atoning value of the blood of Christ, this clamour on the part of the European and American social workers, and of the Press in these lands, is uncalled for, and quite futile. Marriage in these countries has deteriorated into something highly awkward for the contracting parties, so that out of four marriages three end in divorce ; men and women sit for hours and hours in drinking houses of various kinds, under a variety of devices. Husbands who work in offices all day long, come at night, to carry their wives home, for they are unable to walk by themselves, being completely drunk. The confrontation of churches and drinking houses in every lane and every locality is abundantly revealing. In a world so conditioned, it is only the religion of the Holy Prophet Muhammad that lays the axe very properly and squarely at the roots of sin and evil, by teaching that man should carry in his mind the fear of God

146. Romans, 5:20.

147. 1 John, 1:7 ; 1 Cor., 6:11 ; Ephe., 1:7 ; Heb., 9:14 ; 1 Pet., 1:18,19 ; Rev., 1:5.

and of condign punishment for one's transgressions, when he is attacked by temptation. Judgement does not lie in this that man should become unafraid of sin and evil, since everything was to be forgiven through the atoning sacrifice of Jesus; Judgement lies in the apportionment of a due credit or chastisement for Good deeds done, and evil committed. Jesus set man free from the responsibility for misdeeds; and it is no matter for surprise that sin and evil has since multiplied manifold. But surely all this means that Satan has very well succeeded in leading mankind astray. It is, however, very difficult to understand why rulers and administrators, who claim to be Christians and protectors of religion, drag wrong-doers into law-courts, jails and reformatories, when they hold that the blood of Christ has washed away all their sins. When I was in San Francisco in 1959, I remember a clergyman, who was a married man with children, committed adultery, and also confessed his sin. But what was still more astonishing, that other clergymen hurried to his assistance with a loud clamour and copious references to sacred texts—such as "Judge not, that ye be not Judged,[148] and "For with what Judgement ye Judge, ye shall be Judged."[149] The clamour raised in favour of the man was so loud, and so effective, that he managed to slip away, while the poor woman was caught and penalised; even though, in the light of what Jesus himself had said in regard to cases of this kind, the woman should have been acquitted of all blame.[150] The Day of Judgement is to come at the end of this world. We find Jesus himself saying: "As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath

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148. Matt., 7:1; Luke, 6:37.
149. Ibid., 7:2.
150. John, 8:11.

ears to hear, let him hear."[151] Thus we find that the coming of Christ did not constitute the Day of Judgement. But of course, with the advent of the Holy Prophet Muhammad the dead awoke to life ; a whole country was miraculously rid of wine and sexual sin, and all other kinds of iniquities. Idol-worship and *shirk* fled from Arabia in such completeness that no vestige of them was left anywhere in the land. The fruit of one single apple tree thoroughly cleansed the country of all evil and disease of the mind. A half portion of the apple was eaten by the males, the other by females of the land ; and the eyes of all Arabs, of the entire nation, were opened, so that all perceived their nakedness, and they hastily began to cover themselves with leaves of the fig-tree. The fig-tree is a symbol of the powers and capabilities of the human soul: therefore, the meaning of the parable just used is that mankind thenceforward began to cover themselves up with pure and righteous deeds. In Europe and America, on the other hand, we find the tendency to go about naked alarmingly on the increase, even apart from nudist cults so rampant. In all this, there should be ample food for thought, for all who are seriously interested in the human struggle against evil.

(*xviii*) Solomon sang of the apple tree and its fruit—but of which apple ? Let us listen to Solomon himself, to see how he answers this question. Says he : " As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."[152] Again, " Stay with me with flagons, comfort me with apples : for I am sick of love."[153] All this ardent love poetry of Solomon is in praise of the Holy Prophet Muhammad. Indeed we find him clearly naming the hero as " Muhammadim."[154] In these passages the forbidden fruit is not being referred to ; all too clearly to be missed, the apple stands for the expected Sweetheart. We should note, too,

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151 Matt., 13:40—43.
152. Songs of Solomon, 2:3.
153. Ibid., 2:5.
154. Ibid., 5:16.

that Solomon calls him the best among all his sons. But the shielding shadow of this tree was not yet available for Solomon. So we find his memory besmirched by such accusations against him, in the Old Testament itself, that he fell into idol-worship, that he practised the black arts such as magic, etc., and that he became a disbeliever.[155] Nor did Jesus Christ make any effort to clear his name from these calumnies; in fact the Christian world, too, has been giving credence to the picture painted of Solomon in books of the Old Testament. Therefore the beloved of whom Solomon sang so ardently can only be the Holy Prophet Muhammad, since it was the Holy Qur'an that painted the true picture of this great Prophet, and cleared his name of all blame hurled against him in the Old Testament. The Holy Qur'an emphatically declares that "Solomon disbelieved not, but the devils disbelieved[156] his plans and teachings, for they used to teach various kinds of deceptions and frauds to the people. Solomon sought strength and relief from the fig, since sap of the fig, and various other portions of this tree, and its fruit, are used in pharmacy for curing various ailments. Authors of the various books of the Old Testament maligned Solomon's name, causing severe distress to his soul. Tho Holy Qur'an, on the other hand, cleared his name, and re-established his greatness as a Prophet and Apostle of God. No wonder we find Solomon going into such raptures of devotion for the expected Teacher, who was to befriend him personally, in such a remarkable manner, and to save all mankind; and it is only in keeping with Solomon's sense of gratitude that in the Hebrew Old Testament we find him actually naming the expected Hero as "Muhammadim".[157] Then he also names the country he would be born in: "Who is this that cometh up from the wilderness, leaning upon her beloved: I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee."[158] The expression

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155. I Kings 11:1, 9, 14, 31; 41; 2 Chro, 9:29; Neh., 13:26.
156. The Qur'an, ii. 102.
157. Songs of Solomon, 5:16.
158. Ibid., 8:5.

rendered as 'wilderness' here was Arabia in the earlier and Hebrew version. In the Hebrew Bible the wilderness of Arabia was known as 'Midbar', and this is the expression used in the earlier prints. The apple tree, as explained above, is the tree of knowledge and the capacity to differentiate between good and evil and, this was the atmosphere, his inner nature, on which the Holy Prophet was born and rared, After all apple is the tree of Arabia.[159]

Solomon says in Proverbs: "My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye."[160] Those who say that the Law is a curse would do well to remember these words of Solomon, and render belief to "Muhammadim", to whom Solomon showed his allegiance in such emphatic terms—even he who established the law afresh, who completed it in all aspects, and taught that the law completed it afresh in all aspects, and then taught that the law was to be safeguarded and properly observed, properly valued, as if it were the apple of one's eye, since a life so lived would undoubtedly lead to Life Eternal.

Testimony of the oak

The oak, often spoken of as the King among all the trees, and also as the royal oak, in the Old Testament and ancient Greek sacred Scriptures, for its height, the beauty of its trunk, its strength as timber, is said to be a tree that imparts fragrance to the atmosphere where it stands. In Arabic, Urdu, and Persian literature as well, it is referred to as the Royal Oak. In the Hebrew Old Testament the words used for this stately tree are "eila", "aaila", "aailon", and "alawwan". In the European languages the pronunciation hovers around "oak" or "eik". Apart from being the name of a tree, "alawwan", in Hebrew means a 'famous person'.[161]

(2) For its towering height, beauty and strength of its

159. God planted it in the Garden of Eden (Arabia) Gen., 3:11,23.
160. Proverbs, 7:1,2.
161. Zechariah, 11:2.

trunk, and the fragrance it lends to the air around, many pagan nations have invested this tree with a measure of divinity. The Romans, the Greeks, and the Israelites used to worship it. Written prayers and supplications were hung among its branches; people drew good omens from it; and they sought news from it in regard to things and matters still in the womb of the future. It was believed that the gods lived in its branches, and granted prayers addressed to them. The Greeks went so far in their esteem for this tree that they thought their sacred Scriptures were received in Inspiration through the oak. The Jews believe that God spoke to Moses out of a bush in the form of a flame of fire. Among the Greeks, the Oak is also known as the 'mother' of all trees. In Great Britain, the Druids used to hold their meetings under the oak, while the Greeks planted oaks on the premises of their temples. The Israelites used to carve idols from oak wood, because objects made from oak wood were known to be more durable than the wood obtained from other trees.

(3) The reason why the oak was held in such esteem was that in the sacred writings of the ancient Egyptian people, known as Druids, (of which a portion had established itself in Great Britain in the early ages) the advent of the Holy Prophet Muhammad was described, in picture-language, as the rising of the sun, which expression we also find used about the Holy Prophet in the Holy Qur'an. The ancient Egyptians built the pyramids famous all over the world, as a symbol of this prophecy in their books in regard to the advent of the Holy Prophet Muhammad. This prophecy was carried not only to Britain, but also to places as far as China and Mexico (a detailed note on this will be found in another part of this book). In commemoration of the advent of the Promised Teacher, the Druids used to hold their meetings under the oak tree.

(4) Thus we find that the very thing that was a symbol of the Unity of God, a parable which was a sign of the death and burial of idols, and other things worshipped as gods, was itself turned into an object of worship by the

peoples and nations who were morally sick at heart. It is very surprising indeed, that the very Israelites among whom every Prophet laid such emphasis on the unity of God, came to carve idols out of oak wood, to burn incense under the oak, and also to prostrate themselves under it in worship of this tree. For instance we read:

"And the destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water."[162]

Similarly, in Joshua we read: "Joshua wrote these words in the book of the law of God and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it has heard all the words of the Lord which he spoke unto us; it shall be therefore a witness unto you, lest you deny your God."[163]

(5) Scholars of the Old Testament are doubtful about the oak and the terebinth, as to which of the two yields turpentine oil, widely used in the treatment of various disorders of the skin. Isaiah says that even though Israel would all be destroyed, like the oak and the terebinth, a trunk would remain, and in the end that trunk would become a sacred seed.[164] Hosea says: My people, Israel, the spirit of evil has led them astray; under the oak, the sycamore, they worship idols.[165] In Judges we read that God partook of the feast of Gideon under the oak, and spoke to him there, and promised to give him victory against the Midianites, and said that Israel had been punished because they had taken to idolworship; that they should now arise, and launch an attack against the Midianites.[166] Amos says that the Israelites were

162. Isaiah, 1:28—30.
163. Joshua, 24:26, 27.
164. Isaiah, 6:13.
165. Hosea, 4:13.
166. Judges, 6:19.

strong like an oak; but because of their worship of idols and evil deeds, God cut them off from their roots and destroyed them.[167]

(6) From these references, the following conclusions are drawn in regard to the oak tree:

(a) It is a symbol of the worship of the one and only true God.

(b) All kinds of deities other than God, and idols made of gold or silver, were buried under its feet.

(c) The wrath of God came on the Israelites because they used to carve out various kinds of idols from oak wood.

(d) The Israelites used to burn incense under the oak, and used to worship it.

(e) God punished them for their worship of the oak, by making the roots of the oak among them run dry.

(f) All the same He promised to keep one trunk alive and green, which would prove to be a sacred seed.

(g) The royal oak is the tree of the Revelation and Inspiration from God. Under this tree God spoke to His righteous people.

7. All these signs and conclusions point to the life of the Holy Prophet Muhammad. Subsequently to the time of the Israelite Prophets, who made these prophecies, there is no other Prophet whose life history embraces all these seven points and qualities. The emphasis which the Holy Qur'an places on the Unity of God is not to be found in the Scripture of any other Prophet. The Revelation and teaching of the Holy Prophet Muhammad developed the principles of the Unity of God, and the unity of the entire human race, to the highest point of perfection. Islam put all the 360 idols of the Arabs, and their other deities, to eternal sleep. In the earlier Scriptures, the royal oak had stood up as a symbol of the Existence and the Unity of God; and the establishment of the Unity of God was a mission which the Holy Prophet Muhammad performed to

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167. Amos, 2:9.

perfection. All the idols worshipped in Arabia were signally defeated; and the royal oak, signifying the Existence and Unity of God, took firm root and began to prosper on the earth. As hinted by the Israelite Prophets in their prophecies, the roots of the royal oak dried up completely among the Israelites; but one trunk, which was associated with Abraham, remained alive, to turn into a fruitful seed; and under this tree the Revelation from God reached the point of perfection.

The Christians applied the axe to this tree; they cut it into three fragments, namely, God the Father, God the Son, and God, the Holy Ghost. In fact, in the presence of God, the Son, the Christians hold God, the Father, practically as having been completely pensioned off, since He is considered to have passed all the authority and power to God, the Son; so that, instead of seating Him on the right, God, the Son, assigned to Him a place on the left.[168] No one can fail to note that these are exactly the beliefs which throughout human history, have been drawing the wrath of God upon erring nations.

8. Another clear sign which shows the royal oak bowing before the Holy Prophet Muhammad, and testifying to the truth of his mission, is this that in the world of trees none other is attacked by as large a number of enemies as we find to be the case with the royal oak; and indeed it is a miracle, the way this tree withstands all these attacks, and continues to rise in height, and to spread its branches on all sides. We find thousands of its enemies on one side, while the oak stands all alone, but always remarkably strong and prosperous. The struggle continued all through the life of the Holy Prophet—a struggle that was the most desperate—but in the end he came out victorious against them all. Botanists have found that nearly 1500 hundred insects and germs direct their attacks against the oak, but this tree overpowers all of them; not only does it save its own life, it also pre-eminently fulfils its sacred mission.[169] Now compare this

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168. Mark, 16:19.

169. It is said that no other tree has so many enemies to contend with. 1500 kind of different insects are said to feed on the oak. But it thrives despite them. (Rev. Robert Barr, *The Trees Speak of Him*, p. 55).

with the life of the Holy Prophet Muhammad, and the extent to which he was beset by the overwhelming number of his enemies on all sides; note the completeness of his victory against them all; and also mark the spread with which Islam rose suddenly, to spread in a mounting wave all over the civilized world.

9. May thousands and thousands of blessings rain down upon Jesus Christ, but according to the Gospel version, he did not come out victorious in his struggle against the enemy that rose in opposition to him. All his life, we find, was a tragedy, particularly the manner of his death on the cross. It is not correct to say that he did not come to take up the sword, for we find him saying himself: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."[170] David's throne, to which Jesus said he was the heir, was the throne of a kingdom in this world itself; and succession to it could have been won only by means of the sword, especially when David himself had, in the first place, won it on the basis of military might. The dream of becoming king of the Jews could not be realised except with the force of arms. It is true that the poor disciples (poor because Jesus had forbidden them from keeping two changes of clothes)[171] had sold a shirt and a cloak each, and with that money they had purchased swords in obedience to his instructions.[172] These clothes were their own, so that it was not difficult to sell them; and the purchasing of swords also was easy because no licence had to be taken from the government for that purpose. The disciples though their bodies were naked must have felt very happy to have swords in their hands.

But evidently a fisherman's profession is radically different from the profession of a soldier. It is, therefore, no matter for surprise when we find that the dream of the twelve disciples sitting on twelve thrones [173] never came to be realised. It might

170. Matt., 10:34.
171. Ibid., 10:10.
172. Luke, 22:36.
173. Matt., 19 : 28.

be urged here that the promise of twelve thrones for the twelve disciples had not pertained to this world. But the view is mistaken, for we find the disciples selling their garments in order to buy swords. In fact one of them even struck off an ear of one of the soldiers. If the twelve thrones in question had been thrones in the next world, the disciples would not have hastened to buy arms; and one of them would not have struck off an ear of one of the soldiers; and Jesus himself would not have been charged with treason and rebellion. The next life meant here was evidently the phase of life when Jesus would sit on the throne of David in this life itself. These utterances of Jesus, and the events which unrolled themselves, become intelligible only when we interpret them as pertaining to life in this world itself. Moreover, for Jesus to get the throne of David in the next world would almost be like an affront, since in the next life Jesus would be resurrected with such a large following from all parts of the world that for him to be king of a small portion of the earth, that had comprised the kingdom of David, would be retrogression for him, and no sort of honour. Moreover, for the twelve disciples to go in search of the twelve Israelite tribes, in order to decide their fate, is nothing short of a joke. The real fact of the matter is that in the light of the Old and the New Testaments, Jesus Christ was not the Oak Tree of the prophecies and pronouncements in question—the oak that was to be the emblem of the Unity of God, and which symbolised a divine promise that he would manifestly prevail against all his enemies.

10. At the time of Christmas the oak keeps a sombre face; it appears to be in mourning, not in a mood which could be called one of joy in celebration of a great festival. It stands at that time denuded of its leaves. It divests itself of the old cloak, in the hope that soon it would be given another, and a new one. At Christmas time its leaves become sickly and yellow; they wither and dry up, finally falling on the ground, to be trampled. No one can contrive to attach them to the boughs and branches from which they fell. It is only after the Christmas is passed, and spring sets in, when the oak wakes up again from

its sleep ; and then clad in a new cloak of the deepest green, it gets ready to welcome the Reformer and Saviour that was to come at the commencement of spring, as foretold in so many clear prophecies. Surely no one can say that we have imposed this manner and behaviour on the oak to suit our own needs and requirements in regard to this question ; nor do we dress up a spurious Christmas tree. The oak has acquired this manner and style for welcoming the Saviour from the nature itself, and from the Creator of this nature, Who brings forth the spring weather after long winter nights and makes the daylight follow the darkness of the night. Therefore blessed indeed is he who learns a lesson from the behaviour of the oak, and who, like Jacob, renounces the worship of false gods and idols of all kinds, who buries them all deep in the ground, at the feet of the oak; and hastens to welcome the Saviour coming with the pleasant spring weather, and who, in conformity with his teaching, begins to sing "There is no one worthy of worship except Allah, and Muhammad is indeed His Apostle."

Testimony of Cypress, Pine, and Cedar

In the Bible, the tree most frequently referred to for its beauty is the cedar. On account of its dark green foliage, its height, and the strength of its timber, it is the most notable among the trees. In the palaces of David and Solomon, and in the construction of the Temple, for door frames and beams, and pillars, the wood used most was that of the cedar. The cedars of Lebanon have been specially praised in the Bible. It became inordinately proud of its imposing height, its rich branches and foliage; and for this pride it was humbled. Sometimes in the Bible the pine and cedar are mentioned as being identical. The tree of which the wood is fragrant, which attains imposing heights, of which the roots make their home among the stones and rocks, which is not eaten by worms, and which remains green at all times, is the cedar; and the house wherein God likes to reside is the one of which the door and window frames, the beams, the pillars, and the altar, are made of cedar wood.

The pine or the cedar of Lebanon has received great

praise from Ezekiel,[174], to the effect that its size and height is very impressive; branches and foliage thick, rising straight to the skies; it is so beautiful that trees in the garden of the Lord are envious of it; and even in the Garden of Eden there was no tree like it. All species of birds made their nests in its green and heavily interlaced branches; and all species of wild beasts deliver themselves of their offspring under it. But on account of its inordinate pride, the Lord broke and tore its branches, and destroyed it utterly and completely.[175] It is quite clear that the cedar here stands for Assyrian civilization and culture. The tree, thus, is a symbol of the civilization and culture attained by a nation; and the destruction of its branches and foliage is a parable, which means the destruction of that people. The prophecy made by the cypress, pine and the cedar trees, is recorded to the following effect in the Psalms of David: "O Lord, how great are Thy works; and Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever : but Thou, Lord, are most high for evermore. For, lo, thine enemies, O Lord, shall perish; all the workers of iniquity shall be scattered...... The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."[176]

Admittedly, the palm tree is a symbol which stands for Islam and the Holy Prophet Muhammad; in Hadith, the true Believers have been likened to the palm tree, which rises straight up, of which the leaves are always green, and they never fall down. It is in this sense that David compares the cedar and the palm in his Psalms.

I have mentioned two things above: (*i*) that the pine, the cypress and the cedar stand for a thriving culture and civilization; and (*ii*) that by the cutting off of their roots is meant the destruction of that culture. Both these things are clearly

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174 Ezekiel, Ch. 31 : 3—18

175. Ibid. 31 : 11—18

176. Psalms, 92 : 5—15.

contained in the prophecies made by David; the destruction of one people and their culture, and the eternal prosperity of another people and their civilization. One of them is called wicked, the other righteous; and this is exactly the spectacle which the world saw in the advent and mission of the Holy Prophet Muhammad. The transgressors were put into an eternal sleep of death and destruction, while the righteous prospered like the sturdy palm tree, and they continued to rise higher and higher, like the cedar. There is no one in the world today who likes to trace his descent from the proud Arab chiefs who had ranged themselves so irrevocably against Islam. This success,and this elevation of ideals has not fallen to the share of anyone else in the world. In the life-time of the Holy Prophet himself, his followers brought a large part of the world of that day within the fold of Islam. Islam raised a fallen and ignorant nation to wonderful heights of glory, civilization and culture, and turned the Muslims into teachers for the rest of mankind. Islam was the religion and culture which rose and grew strong within a period of days, like the cedars of Lebanon. Ezekiel describes the story of this Cedar to the following effect : The Lord God, Jehova says, I will take a high branch of the cedar, and plant it on a high mountain, so that the branch shall throw out offshoots; and it will bear fruit; and it will grow into a stately cedar. Birds of various kinds shall roost in it; and the trees of the plains shall realise that even I, the God Jehova, had humbled the big tree, and had made the smaller tree to prosper; that I dried up the green tree, and turned a dead tree into one exceedingly green and prosperous. This is what I, the God Jehova, has said, and even I myself shall bring all this about.[177]

It is now freely conceded by fair-minded scholars that the Jewish scribes have interfered seriously with the Bible in many places, this being especially true in the case of the prophecies in regard to Ishmaelites. These have been grossly altered in order to make them applicable to Ishmaelites. No one, however, should hesitate to accept the truth when events have clearly

177. Ezekiel, 17 : 22, 23.

given their testimony in this behalf. This is the word of Ezekiel, as we have seen, whose time is about 296 years B.C. Starting from that time, all through the 3,000 years since that day, the Jews have not seen the expected success; nor has their wail come to an end in front of what has come to be called the "Wailing Wall". The prophecies in question have come to be fulfilled in the descendants of Ismael. There was a time when the Israelites were like a branch, waving and swaying at great heights; but God reduced its size and strength; the small tree, meaning the descendants of Ismael, was planted by God on the mountain heights, where it prospered, and bore fruit. It rose into the air like an imposing cedar; and all the birds came to roost in it; and all the beasts of the jungle took their rest under it. Birds here stand for people with a high degree of comprehension and knowledge, while by beasts are meant the common people, in their behaviour who are like the lower animals. It is well-known that in the progeny of Abraham the numerically bigger group was that of the children of Israel; and the smaller branch was the descendants of Ismael, like a dried up branch, who remained obscure for a long time. But God reduced the bigger group in influence and power; while the smaller group, after a time, gained in height, power and prestige. This branch grew green and prosperous through the Holy Prophet Muhammad. But the tree that was green and thriving, in the time of David, was dried up from the roots in the time of Jesus Christ; while the smaller tree, represented by the descendants of Ismael, grew in size and strength, so that all kinds of birds and beasts took shelter in its branches, and its shade. All this, which had been foretold by the Lord He has accomplished.

Hebrew, Arabic, and Greek Names for the Cedar

The Hebrew name for the cedar tree is 'erez', while in Greek it is 'kaidar', which has passed into the English language as 'cedar'. Speaking in general, the Arabic name for this kind of trees is 'araz', which word, by research scholars, is considered to be the root of the Hebrew name for this tree. But the Greek

'kaidar' has been derived from the Arabic 'kudrat', which means strength and durability. Thus, the root of the Hebrew 'erez' is the Arabic word 'azar', and 'vazir' also has been derived from the same, of which the meaning is, to become strong. Since this tree grows up staight, exceedingly high, and strong, the Hebrew word for it is 'eraz', the Greek 'kaidar', the English 'cedar' carry the same sense and meaning. In the Qur'an, the Holy Prophet Muhammad, has been likened to this tree, because the religion and the Scripture brought by this Prophet is exceedingly sublime and strong, and because Islam has spread all over the world, affording strength and shelter for all kind of birds and all kinds of animals which take their rest in its cool shade, and since it was planted by the Lord with His own hands, as had been foretold by Ezekiel.[178] This parable occurs not only in the Bible, but in the Holy Qu'ran as well, where we read: "Muhammad is the Messenger of Allah and those with him are firm of heart against the disbelievers, compassionate among themselves. Thou seest them bowing down, prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces in consequence of prostration. That is their description in the Torah—and their description in the Gospel—like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout, and stands firmly on its stem."[179]

With this parable of the Holy Qur'an, let us consider the following passages in the Old Testament,[180] wherein the plural pronoun stands for the Holy Prophet Muhammad and his disciples, exactly the expression used by the Holy Qur'an, namely, 'Muhammad and those who are with him'. Further, these words of Psalms[181] should be carefully noted—"Those that be planted in the house of the Lord shall flourish in the court of our God. They shall still bring forth fruit in old age; they

178. Ezekiel, 17 : 22, 23.
179. The Qur'an, xlviii. 29.
180. Psalms, 92 : 12—15.
181. Psalms, 92 : 13—15.

shall be fat and flourishing," i.e. those who will be with the Holy Prophet will grow up tall, strong, and firm like the cedar and the date-palm, "to show that the Lord is upright : he is my rock, and there is no unrighteousness in him." Later on, Hosea, who is one of the last twelve Israelite Prophets, confirms this prophecy to the following effect : For Israel, I shall be like the dew. It will bloom like lily, and spread its roots like the Lebanon. Its boughs and branches will bear fruit. It will be beautiful like the olive tree, and fragrant like the Lebanon. Those taking shelter under it shall be rehabilitated. They will be green and prosperous like wheat fields, and they will send out shoots like vines ; and they shall be widely known, like the wines of Lebanon.[182]

Evidently, this prophecy never came to be fulfilled in the Israelites, and the history of this people during the last three thousand years bears testimony to this fact. At the time here referred to, they had been reduced to a pitiful condition at the hands of their enemies ; and Jesus Christ, by laying them under a curse, practically finished them altogether. The Christian nations have always dominated the Jews all through these centuries ; and they shall continue to dominate the Jews to the Day of Judgement, this being a promise from the Lord Himself. But, of course, this great prophecy has been amply fulfllled as applicable to the descendants of Ismael. Further, Hosea said : Ephraim shall say, what then, have I to do with idols. I have heard him, and I shall keep my eye on him. I am green like the pine tree, and because of me you came to be honoured and held in esteem.[183]

One Ephraim was a son of Joseph. But it is not necessary that every time this name is mentioned, it should necessarily refer to him. In many cases a man comes to be known by the name of some earlier celebrity, on account of some deep resemblance. Moreover, in Hebrew this word means something that is fruitful.

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182. Hosea. 14 5 - 7
183. Ibid., 14 : 8, 9.

In the Bible this word has been used to carry six shades of meaning; the son of Joseph just mentioned; the tribe or family descended from him; a mountain; the northern kingdom of Palestine; the eastern part of Jordan; and the name of a town. As used in this prophecy, it is an attributive name, used for someone who renounced idolworship, firmly. and for ever. In this respect it refers to the Arab people, and their country, which came to be swept clean of idolworship of all kinds, from one corner to the other. That is why this nation rose so high in honour and esteem, after it had yielded faith to Islam—just as it had been foretold in the passage quoted above. Allah says here that He had heard the prayer of this Ephraim; that He would keep an eye on him; that He was personally green and prosperous like the pine tree, and he rose in honour and esteem on the basis of his sincere relationship with the Lord God. In other words, the people in question renounced idolworship, and they yielded allegiance to God; and thus they prospered and became strong. Their civilization and culture won favour and fame all over the world. Further, Hosea says: Who is wise, so that he should understand all these things? For the ways of the Lord are straight, and the righteous shall come to walk in them, while the disobedient will fall.[184]

We know that the only nation that totally renounced idolworship, and broke 360 idols, to become strict Unitarians was the Arabs; and this miracle was witnessed at the hands of the greatest man in the history of mankind, namely, the Holy Prophet Muhammad. The strong and green pine, in the words of Hosea, is the Holy Prophet Muhammad, and none other.

Further, Isaiah says in his Book: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see and know, and consider, and understand together, that the hand of the Lord had done this.[185]

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184. Hosea, 41 : 9.
185. Isaiah, 14 : 19, 20.

It has already been shown that these trees signify the most advanced and prosperous civilization and culture; and in the passages quoted just now, it has been indicated that this civilization would spring up in Arabia. In the Book of Isaiah we are told that this miraculous culture would rise in the settlements of Kedar,[186] which is the name of the eldest son of Ismael, who was born in Makka, the Holy Prophet Muhammad, being one of his descendants. Earlier, in the course of this discussion, it was shown that the expected Teacher and Reformer would be born in Rabi' al-Awwal, when the almond trees come into bloom. The same conclusion has now been shown to flow from the passages which speak about the pine, the cypress, and the cedar, as emblems for the expected Teacher—that he would appear among the Arabs, among the descendants of Ismael. Scholars of the Hebrew lexicon have taken kedar to mean a man, or people, with dark complexion. But those who take pride in their fair colour would do well to remember the Qur'anic argument that a white donkey has no preference of any kind over a black ass.

Because it beautifies the mountain tops with its imposing stature, fragrance, strength, durability and beauty as timber, the cedar is taken to be a tree that invests with beauty parts of the earth where it grows; and taken in this sense, it signifies an eternal civilization and culture. Growing in royal gardens and parks; or when used as timber in the construction of massive and imposing architecture; or as a purifying agent for utensils kept at the altar; or as when used as a powder to safeguard books against the depredation of destructive insects; or affording shelter to beasts and birds—in these respects this testimony points to the Holy Prophet Muhammad. Since the religion and culture given by this illustrious Prophet serves all these purposes, and fulfils all the prophecies recorded in the earlier Scriptures, in which sense it can very well be said to be functioning as a powder that safeguards sacred Scriptures from harm and de-

186. Isaiah, 42 : 11.

struction at the hands of harmful insects. Therefore blessed, indeed, are those who come forward to yield belief to the truth of the mission of this greatest of all Prophets.

Testimony of the Pomegranate and the Grape

"And besides those are two other gardens. Which then of the bounties of your Lord will you deny ? Inclining to blackness. Which then of the bounties of your Lord will you deny ? Therein are two springs gushing forth. Which then of the bounties of your Lord will you deny ? Therein are fruits and palms and pomegranates. Which then of the bounties of your Lord will you deny ?"[187]

The Israelites were delivered from the slavery of the Pharaoh and were forced to migrate to Palestine from the fertile valley of the Nile in Egypt. In the course of this long and arduous trek, the memory which troubled them most was the memory of lucious figs, dates, and pomegranates which grew in such abundance in the Egyptian gardnes ; and they gave expression to their dissatisfaction over the rigorous life to which Moses had called them : "And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place ? It is no place of seed, or of figs, or of vines, or of pomegranates ; neither is there any water to drink."[188] In other words, in the eyes of the Israelites, Egypt, too, was a garden wherein fruits like pomegranate and grapes grew in abundance.

After this, the garden which was promised to them, we find described in the following : "A land of wheat, and barley, and vines, and fig trees ; and pomegranates ; a land of oil, olive, and honey." These were the two gardens : they came out of one, and entered the other. Before they penetrated into the promised land, they sent out their scouts and intelligence men, who brought back with them pomegranates, and grapes.[189] Of the grapes they brought with them, the vine branch laiden with

187. The Qur'an, lv. 62—69.

188. Numbers, 20 : 5.

189. Ibid., 13 : 23.

bunches of the fruit, was found to be so heavy that it had to be carried by two men, slung on a pole. After Allah had bestowed Palestine on the Israelites, God has reminded them very frequently of the gratitude they should feel in their hearts over the prize of this land bestowed on them. Then, later on, there came a time when the wrath of the Lord descended on them, and their pomegranate and apple gardens were dried up and ruined. Lamenting over this sad change, Joel says : "Lament like a virgin girded with sack-cloth for the husband of her youth. The meat offering, and the drink offering is cut off from the house of the Lord ; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth ; for the corn is wasted : the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen ; howl, O ye winedressers, for the wheat and the barley ; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth ; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field are withered."[190]

Now why did all this come to pass? Obviously, because the children of Israel had given up observance of the commandments of the Lord, and had taken to the evil ways of life. The reference here to these events is intended to indicate that identical situations in the life of nations lead to similar results. A liar, even today, disgraces and humiliates himself. It is not possible today that a man may survive after taking a lethal dose of some poison, just as no man in the past could survive after he had taken poison.

At the time when the Israelites were in the bondage of the Pharaoh, the Lord listened to their cries of distress. He raised among them a national leader of the quality and calibre of Moses, who showed scores of the fresh signs of God, and delivered the children of Israel from the degrading life of slavery. Their enemy, their oppressor, perished with all his armies and hosts, overwhelmed by the waves, while the Israelites stood looking on. Not only did

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190. Joel, 1 : 8—12.

the Israelites plainly see the Hand of God working in their favour; they were also given sovereignty over the Promised Land—a land of thriving gardens, where milk and honey flowed in streams, and there was an abundance of gardens and orchards, where grapes, and pomegranates, and apples grew in plenty.

Here one feels inclined to address one question to the Israelites: When the Lord showered so many blessings on them; and when all the promises God had given to them through His Apostles, had been properly fulfilled ; at a later time we find, He passed on the same blessings to the Muslims, for they too were the children of Abraham. If the bestowal of these blessings on the Israelites, was, in the first case, due to the truth of the Prophets raised among them, and the religion they followed, bestowal of the same blessings on the Muslims at a later date, would imply the truth of the Holy Prophet Muhammad's claim, and the truth of Islam as a religion from the Lord.

But the matter does not end there. Long before the time of the fulfilment of these promises in favour of the Muslims, Holy Prophet Muhammad was told clearly and plainly, in Revelations from God, that Muslims will soon come to inherit these two gardens. Verses of chapter *al-Rahman*[191] were revealed in Makka at a time when no one could have dreamt that the weak and helpless Muslims would become masters of these distant, but rich and fertile lands. But Almighty Lord, Who delivered Israel from the bondage of the Pharaoh, and gave them sovereignty over a country so rich in streams and fruits, and other produce of the earth, that it deserved to be called a garden—even the self same Almighty God bestowed on the Muslims a prize more than ten times richer, as compared with the favour that he had extented to the Jews, so that Egypt and Iran remain in the possession of the Muslims to this day. And what is most remarkable in the whole story is the fact that these important events had been openly foretold by Abraham and other Prophets of the Israelites, including Haggi,

191. The Qur'an, lv. 62—69.

and last of all the Holy Prophet Muhammad himself. The Qur'anic passage quoted above mentions two gardens, characteristically rich in fruits, particularly dates, grapes and pomegranates—a description which pre-eminently applies to the geographical area comprising Iran, Iraq, Palestine, and Egypt. Another characteristic of these lands mentioned in the passage is that they would be rich in springs and streams of water gushing forth. Now history very well bears out that the Muslims did indeed come to inherit these lands, as had been promised by the Lord; and the fact that these events transpired exactly as had been foretold by the earlier Prophets, and then by the Holy Prophet Muhammad, in his own time, comprises irrefutable proof that the Holy Prophet Muhammad was true in his claim, and that Islam now is the chosen religion of God, for the benefit of mankind.

Why is the Pomegranate called *Rumman*

The Sanskrit word 'anaram' is a changed form of the Arabic word 'ruman'. In Hebrew it is 'Rummun'. In most of the European languages, the pronunciation of the word ranges over very close variations of 'pomegranate'. In Latin, 'pomum' means an apple, while 'granate', means grains. Thus 'Pomegranate' would be fruit that contained 'grain-like substance' as the inner kernel of the fruit. As we know, these grains, or seeds are found wrapped up and covered in a red and yellow brownish skin, of some thickness and strength, which guards the kernel from the rigours of the sun. The flower of the pomegranate, which develops into the fruit, is shaped like a clock, of a deep red, and very attractive colour. All parts of this plant—the wood of the stem, the branches, the leaves, the flower, and the fruit, all have distinct characteristics and qualities. The juice yielded by the seed grains is quite different in properties from the skin in which the seed-grains are encased. What is more remarkable still is the fact that the qualities of the various parts are such that one part is found to serve as an anti-dote for harm and injury created by another, this being the reason why it is called

'rumman' in Arabic. 'Rum' in this language means 'an old and worn out bone'; from this we get 'ruman'—something that improves and strengthens a worn out, weak object. The word 'morammat', which means 'to repair' is derived from the same expression being very common, and widely familiar in our language. The pomegranate strengthens all the main and vital organs of the human body; it creates healthy blood, and it is very useful as treatment for cases characterised by excessive heat in the stomach. It is called 'rumman' because it strengthens worn out powers of the body, and purifies the blood. Its association and similarity with the Holy Prophet Muhammad lies in the fact that he combines in himself an aggregate of the qualities of all the earlier Prophets, and the protector and preserver of the dignity and honour of all the Apostles of God; and the Scripture he gave to mankind embraces the quintessence of portions and features of all the earlier teachings which, in the divine scheme, were destined to endure for all times. The Holy Prophet Muhammad has successfully defended the fair name of the earlier Prophets against the dirty lies heaped on them by their subtle enemies, or by foolish friends and disciples; and he brought back the earlier religions to their original conceptions, after they had been distorted and disfigured due to the passage of time, for various reasons. The religion Muhammad gave to mankind combines in itself all the precious pearls given to man at various periods of his long history. It also embraces a full and perfect treatment for the many old and new moral and intellectual ailments, to which the human mind is exposed. This is the reason why Solomon has sung praises of the pomegranate.[192] He has beautifully refuted all the allegations which rise against Solomon even on the basis of the Old Testament versions. The Holy Qur'an says: "Indeed, Solomon did not commit *kufr*, (denial); those who were guilty of denial were the leaders among the evil-doers who ranged themselves in open or secret opposition to him—who rose in rebellion against the

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192. Songs of Solomon, 4 : 3 ; 6 : 7 ; 8 : 2.

noble purposes to which Solomon had committed himself. This was how the Qur'an defended the honour and fair name of Solomon. Modern research has confirmed the Qur'anic assessment of the person and purposes of this great Prophet in the history of Israel.[193]

The pomegranate painted or printed on the robes of the Jewish scribes, and on the latice work on pillars of the Temple, drew attention to the prophecy in regard to the advent of the Teacher whose Scripture was to do the work of preserving the moral and religious values, as the pomegranate preserves the healthy function of the human body and its intricate faculties. When these pomegranates dried up in the gardens of Israel, they rose up once again among the Muslims, for this was the promise Allah gave to Abraham. Therefore, blessed indeed is he who learns to draw a lesson from such Signs, and proceeds to benefit by the health-giving qualities of the pomegranate provided for him by the Lord, in His mercy. The pomegranate, as we have been told by the science of medicine, as well as the Holy Prophet Muhammad, helps to cool the temper roused by jealousy and hatred of the human heart ; and similarly the Islamic teaching as well operates on the human mind so as to uproot from it all venomous and low tendencies of this kind.

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193. Cheyne : *Encyclopaedia Biblica* —Art 'Soloman'

MUHAMMAD IN MYSTIC SYLLABLES OF HINDU SCRIPTURES

The Hindus, the Buddhists, the Christians and the Jews have mystic syllables of their own. And 'Om' is the "Great Mystic Syllable" of the Hindus and the Buddhists. They claim that an oft-repeated recital of this syllable leads them in this world to the most precious treasures of seven kinds of priceless jewels, and in the hereafter will bring them supreme blessing, and union with the Divine-Being. Similarly "Alpha-Omega", is the mystic syllable of the Christians and the 'Emet' is that of the Jews.

Let us, in the first instance, consider what the Hindu *Rishis* and saints have to say in this connection. The Hindus, generally, hold the Vedas in great honour and esteem; and of these the Rigveda commands the greatest superiority and pre-eminence. In the Rigveda it is said:

"All the *mantras*[194] of the Rigveda are in the high heaven, where all the gods reside. They are condensed and concealed in a single syllable; what good will the Veda do to him who has no knowledge of that syllable: and those who know it are happy and prosperous in this world."[195]

What is this secret syllable mentioned in the Veda, in which have been squeezed and compressed nearly all the ten thousand *mantras* of the Rigveda and which contains within it all the eulogistic *mantras* of the Rigveda? That is to say, all the *mantras* of the Rigveda be weighed against that mystic syllable. What have we to say of the Rigveda when no trace of this secret syllable is to be found in

194. *Richo akshre parme avvoman yasmin devaadhi viskve nishedo, Yastan naved kim richa krishyati ya it had vidohtaime smaste. The Rigveda* 1:164.39.

195. This translation is from Nirukta, which is considered to be the most authentic commentary on the Veda Nirukta. 13 : 10,12 .

all the four Vedas. Commentators inspite of considerable effort, have not been able to discover any clue to this syllable. An ancient commentator states :

"It is the human soul in which the senses are like gods, and its place of residence is the human body. The man who knows not the soul can derive no benefit from the senses and the body ; but those who have a knowledge of the soul live a happy and blissful life." The commentator has adduced a good thought, but how all the *mantras* of the Rigvada, as stated by him, have converged and congregated into the human soul of an ordinary man, and how the gods live in it in the high heaven, has not been clarified, and the mystic syllable has remained as obscure as ever.

Another interpreter explains : "The mystic syllable is the sun, and its bright rays are the gods. The soul is the power in it which brings it into action ; and what good can a man who knows it not derive from the sun and its bright rays?."

This idea, too, is plausible. But it has given us to understand that the sun and its rays are much more useful as compared with the *mantras* of the Rigveda, and, after having known them, there remains no need for a man to read the Rigveda. The commentator has, however, not been able to tell us what the soul of the sun is, the knowlege of which is a key to all the knowledge of the Rigveda.

A third reviewer, however, states : That mystic syllable is "Om", wherein all the gods have come together and assembled. To him who knows nothing about this 'Om', the Rigveda cannot bring any good ; but the one who has a knowledge of this 'Om', will have happiness and success, peace and prosperity in this world."[196]

The sum and substance of this inquiry is that neither the name nor a mention of this mystic syllable is to be found in the Vedas, otherwise the commentators would have been able to pinpoint it. We appreciate and value the exposition

196. Nirukt, 13 : 10—12.

adduced by the commentators, but the idea of the mystic syllable does not exist in the Vedas alone. In fact the Vedas have borrowed it from the Upanishads.

'Om' in the Upanishads

In authenticity and authority the Upanishads come next to the Vedas, But the Upanishads themselves claim a much superior position to the Vedas, which fact is also vouched for and acknowledged by many Hindu leaders and pandits; for example, Raja Ram Mohan Roy, founder of the Brahmu Samaj, professed his belief in this doctrine,[197] and the famous Hindu philosopher, *Pundit* Radha Krishnan, writes in his wellknown book, *Philosophy of the Upanishads*; "We find in the Upanishads an advance on the Samhita (Veda), so numerous are their suggestions of truth, so various are their guesses at God that almost any one may seek in them what he wants, and find what he seeks."[198]

"That 'Om' is not a primitive exclamation is proved by its comparatively late appearance in the literature. It does not appear at all in the Rigvada, and it is equally wanting in the Atharva. In Taitteria Samhita, it does not occur in any *mantra* passage, bnt it is alluded to once as *pranave*, in which (3.2.9.6) it clearly denotes the sound at the end of the offering verse uttered by the Hotri. So in the Vajasni Samhita (Yajurveda)."[199]

The Upanishads themselves have put forth their claim in the following words: "Shaunak, the great householder, approached Augras respectfully and asked: Sir, what is that through which, if it is known, everything also becomes known? He said to him: "Two kinds of knowledge must be known, this is what all who know Brahma (God) tell us, the higher and the lower knowledge. The lower knowledge is the Rigveda, Yajurveda, Samveda, Atharvaveda, etc., but the higher knowledge is that by which the *Akshra* is apprehended."[200]

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197. Raja Rammohun Roy laid his finger on the upanishads only, as the true kernel of the whole veda. F. Max Muller: *Sacred Books of the East*, vol. 1. Introduction to the Upanishads, p. xiii,

198. Hon. Radha Krishnan, '*Philosophy of the Upanishads*' p 16

199 Hastings, *Encyclopaedia of Religion and Ethics*, vol. ix, p. 490.

200. *Dve vidye vedetarya, iii hasm vat Brahm vido vadanti para cha vai apparach athapara Rigvedo, Yajurvedah Samveda, Atharvaveda...ath ath para yayaad aksharamadhi gamyate*, Mandak Upanishads, 1 : 1, 3-5

In this passage the Upanishad means to say that a knowledge of this *akshara* can not be had from the Rig and other Vedas; and the Rigveda itself proclaims that the man who knows not this *akshra* or the secret syllable, can not derive any benefit from the Rigveda. It has further been shown from the Upanishads that a knowledge of Akshara leads to the higher knowledge, the knowledge of the Divine Being.

After the Mundok Upanishad, the next authentic Upanishad is the kath Upanishad, in which it is written : "Yama said : 'That word which all the Vedas regard, which penances proclaim, which man desire when they live as religious students, that word I tell thee briefly, is 'om'. "[201] Yet another Upanishad states : 'Om' means 'Brahman', 'Om' means 'all this', 'Om' means 'obedience'......when a Brahman is going to begin his lecture, he says, " 'Om' may I acquire Brahman, he thus acquires the Vedas."[202]

Thoughts of this kind are found at several places in the Upanishad, the sun and substance of which is that "Om" is the great mystic syllable, and frequent repetition of it in the beginning of reciting Vedas, or delivering a discourse or launching upon the execution of an undertaking, constructing buildings, in the performance of *Yaggya* or sacrifices, in worship and contemplation, the focalization of all attention and thought on 'Om', is the cherished goal of religious scholars and pundits.

If there be no *Om* there will be naught and nothing; no benefit will accrue from a study of the Vedas, nor any good from worship and penance. *Om* is the higher and sublime knowledge which leads a man to God's nearness and adjacency. Without *Om* there is neither any *dharma*, nor good deeds, nor deliverance, nor redemption; with *Om* a man can get whatever he likes; *Om*, as a matter of fact, is the highest fulfilment of all desire and yearning, and the Veda has rightly said that the knowledge and acquisition of this secret syllable confers a treasure of seven priceless

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201. Kath Upanishad, 1 : 2.15.

202. Tait Upanishad, 1 : 8.1.

jewels. Mahatma Buddha may differ and disagree with the Vedas in many a thing, but on this point he is at one with them.

Pronunciation and Purport of 'Om'

It has already been stated that *Om* is the gist and quintessence of the Vedas. The reading of the Vedas commences with an intonation of the syllable *Om*, and concludes with *Om shanti*, i.e. *Om*-peace and tranquility (or Islam). But *Om* becomes a mystic word again for another reason —viz, its correct and true pronunciation. How could it be uttered by the mouth, written on paper or read? And what is its sense and significa-tion? There are five different ways of writing and reading four of it. *Om* has many different meanings, of which none has been specified and defined. As stated above, *Om* is pronounced in four different ways; (1) *a-o-ma* (2) *oma* (3) *a va ma* (for its root is av and not *o* (4) Ong. From the point of view of *Litera-scripta* also *Om* is written in five different forms. Of these, the first and the fifth are the most ancient and authentic. The third which is the insertion of the arithmatical figure 3 before *M*, is an ingenious invention of the Arya Samaj. In the fifth form, a diagram of the sun is drawn, and *Om* as in (1) is inscribed in it. This form dates back to the remotest antiquity, and is the most important and authentic.

In respect of its significance and connotation' "Om" has many a mutually-incongruous meaning:[203] The root from which "Om" has been derived is *av*, which means 'to render safe and protect'. The meaning of "Om", therefore, is one who protects. But from the study of the Upanishads it appears that "Om" has nothing to do with the rules of language and lexicon. It is a conglomeration of three different letters, each having a particular and specified meaning of its own. The Upanishads have no-where accepted it in relation to the rules of grammar and lexicon, but, ascribing a fictitious meaning to each letter, have inculcated

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203. *Satyarth Parkash*, Ch, "Names of God".

application of the mind to those meanings and meditation upon them, or have said that the recital of each letter over and over again brings about the bestowal of good blessings. But this sort of method for the interpretation of a word is not acceptable to the lexicographer.

Pundit Dayanand, founder of the Arya Samaj, has made use of both the methods in giving us an interpretation of 'Om': (1) 'Om' is protector; (2' That the letter 'O' means 'that', and the significance of 'Ma' is 'this'. But it is merely a self-cooked method which is devoid of sense, for the reason that whatever the order of the letters of 'Om', the meaning will invariably be the same. For example, *moa, aom, mao, amo,* all the different forms have the same meaning as "Om", for every letter having a different meaning of its own, all the letters put together will, irrespective of their order, have the same meaning.



The third method of interpretation is that of the Brahman Granthas; but it does not bear the seal of confirmation of the lexicon, nor that of the rules of grammar, nor of the Upanishads. In Shatpath Brahmana the meaning of *Om*, at several places[201] has

204. Shatpath I. (4.1.30); x (6.1.4); xi (6.3.6)

been given as; yes or no, or be-it-so (amen), which shows that it does not carry much importance there. However, in Chandogya Upanishad a fourth meaning is attached to *Om* viz., to give orders and command. When an order is given, it is said 'Om'. This Upanishad, in the very beginning, has entered upon this discussion.

To exemplify and produce an instance of all these meanings: If one should say that the letter 'B' denotes the best, the other may say it indicates bad. Both these interpretations are merely fanciful and capricious and have no authority to support them. The same is the case with 'Om'. If the method of interpretation, as propounded by the Upanishads, is considered correct, *Om* will have to be an arbitrary word, and the meaning imposed upon it will be artificial and fictitious. The truth of the matter, however, is that the language of secrecy and mystification cannot be bound by the limits of the lexicon. To call the syllable a secret of the Vedas and the Upanishads, is its beauty and charm; and putting it on the machine of the lexicon in order to disjoin and separate its component parts, is to destroy it and spoil its beauty and fascination. We, therefore, acknowledge and accept that *Om* is in fact, a mystic syllable. But even a sealed secret is some day unsealed and brought to see the light of day.

If 'Om' is really the name of the Divine Being there seems to be no need to keep it hidden and concealed. It could be stated clearly that it was the holy name of *Parmatma,* the most high God, and so and so are His attributes. In the Vedas He could have been described as the possessor of the most exalted qualities or the One, as it is now stated, highly praised by the gods. People, in this way, could at least have been saved falling into the error of thinking that the Vedas do not teach the doctrine of Divine unity, but inculcate a belief in the plurality of gods.

The key to the solution is in the letter 'M' of 'Om'

There are many methods of cracking a nut, but the easiest

and safest method, is to put the almond in a nutcracker, and break it without incurring any risk. In the same way, a riddle can be unravelled and deciphered in many ways but one must choose the most effective way. The superiority and pre-eminence of 'Om', according to the Upanishads, lies in the fact of its being a three-lettered word ; that is to say, it is a combination of *a, o,* and *ma,* and not a noun of agency derived from the root *Av.*

By concentrating his mind on each of its three letters separately, man gets deliverance from the chain of births and deaths, just as a snake casts off its old skin.[205] But the point to be carefully considered is that the fixation of the mind on the letters *A* and *O* brings no salvation, and the soul keeps wandering to and fro ; and it is the deep reflection and meditation on the letter *Ma,* that confers full and complete deliverance.

(1) All the same, 'Om' is a sublime secret which I shall try to interpret and explain. Hindus and Muslims need not feel perturbed or piqued over it. If the Hindus have any goodness and truth to offer, the Muslims should glady accept and assimilate it, and *vice versa.* It is indeed a good way of making life on this earth happy and pleasant. I urge upon both the Hindus and the Muslims to hold the holy 'Om' in high honour and esteem. The first secret contained in it, which I have been able together from the Upanishads, is that 'Om' is a three-lettered word, the first letter being 'a'. In the articulation of this letter 'a', the throat, which is the source and seat of the vocal organ of human speech, opens out wide. Speech is obviously a thing which comes from within. After 'a' comes the letter 'o', for the articulation of which the mouth remains full open, and all its air is made use of in pronouncing it. But as soon as we reach the letter 'Ma', the lips, as well as the speech are closed up and sealed. In the words of the Chhandogya Upanishad :

205, Prashan Upanishad, 5 : 2—5

"*Om*, this word should be worshipped and adored. In *Om*, speech and soul coalesce and combine (*Om* is the esse ce of all speech). The first place of the birth of speech in the mouth, is the throat, and the last one is the lips. Of the three letters, 'a' rises from the throat and is spoken with the mouth open ; 'o' consumes all the air of the mouth, and is uttered by squeezing the throat. But in pronouncing 'ma' the lips are tightly sealed, and it predominates over all places."[206]

Just ponder over and think ; "Om" is the essence of all speech; who is that prophet in the world who put forth such a claim? Whose teaching is the essence of all Divine Revelation ? "A Messenger from Allah, reciting pure pages, wherein are all right books."[207] That which is the essence of all speech and Divine Revelation, that on which the lips of Divine speech came to be closed, is, as a matter of fact, the essence of all speech.

(2) Concentration of mind on 'Om', at the time of death, confers full knowledge and cognition of the Most High God. 'A' bestows the good of this world, 'o' is the firmament, and the place of the moon is required by reflecting upon both 'a' and 'o', but meditation upon *Ma* gives deliverance.[208] The Rigveda bestows the benefit of this world, the Yajurveda, of space, but "Om" and *Sam mantras* (verses) of the Samaveda vouchsafe union with the Divine Being.

(3) 'A' signifies that the Divine Revelation began with the first man, Adam ; 'O' continued and kept it on ; and it came to a close on 'M'. All this secret relates to the letter 'M'. By the 'M' of *Om* is meant the man whose name begins with the letter 'M'.

The second secret concealed in "Om", which verifies the first secret, and separates in a very nice manner the kernel from

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206. Chhandogya Upanishad, 1 : 1 ; Raja Ram Bhashy , Lahore.
207. The Qur'an , xcviii : 2-3 .
208. Prashn Upanishad, 5,1.2 7.

the shell, and invites the Hindus and the Muslims to come together and unite, is that, according to script-convention, "Om" has two letters only, 'O' and 'M' ; and both these letters, on the authority of the Sanskrit lexicon are full of meaning. The most authentic Sanskrit-English Dictionary says : "(O) is a particle of addressing, calling, reminiscence, of compassion. (M) is the name of the personification beginning with *M*. The moon, the name of various gods, authority, light, knowledge, binding, fettering, happiness, welfare."[209]

In the Sanskrit Religious teachings the letter 'ma' is used in ten different significations :

(1) The person whose name begins with the letter *ma*.
(2) The moon.
(3) The names of several gods.
(4) Authority.
(5) The light.
(6) Knowledge.
(7) To gather together.
(8) To tie up in a chain.
(9) Happiness.
(10) Propitiation and success.

According to popular Hindu belief, the Hindu Trinity consists of Brahma, Vishnu, and Shiva ; and none of these names begins with the letter *ma*. After them come the big gods (*devtas*), Agni, Indra Surya, Visve Deva ; but the *ma* is again conspicuous by its absence. Next, we have the great saints, Krishna, and Ramchandra ; and the first letter of these names, again, is not *ma*. It will now be a sin to hide and conceal the truth. This name is Muhammad, which begins with the letter *ma* ; and it is this holy name, whereon Divine speech or prophetic revelation came to a close (as the Upanishad has emphasized).

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209. Monier Williams, *Sanskrit-English Dictionary* (New edition, 1899, Oxford).

The third secret of the mystic syllable "Om" is that all the meanings given to it by the lexicon point to this holy name Muhammad. For example the second mean:ng is the moon. Now the world knows that the moon and stars constitute the religious symbolof the Muslims, whose era, furthermore, is lunar as against the Christian and the Hindu eras. There is yet a third argument that, in the written symbol of "Om", the moon and the star point towards it with so much clearness and perspicuity that the learned Hindus and Pundits should ponder over it. Hinduism is a *dharm* indeed, which has hugged to its breast even its sworn enemies. Mahatma Buddha denied and discarded the Vedas and the Brahmans, but the Hindus did accept and acknowledge him as an Incarnation of the Divine Being.

Muhammad (Peace and the blessings of God be upon him !) never said a word of disdain and disrespect with reference to the Vedas nor any *Rishi* and *Muni* of the Hindus. On the other hand, he has made it obligatory on his followers to have faith in all the true prophets and *rishis* of the world. These signs, of which mention is being made here, are not casual or accidental, but they have been handed down to us, through the ages, from time immemorial. Lovers of Truth and Faith must, of a necessity, devote their best attention and careful consideration to this great fact. And truth, it needs no saying, will triumph in the long run. In what a clear and unmistakable language the meaning of 'M' has been given, viz., "M" is the name of a person beginning with "M". This translation is not mine, but is given by an English professor who was a profound scholar of Sanskrit, and had reproduced these meanings from Sanskrit books. He was not a Muslim. But the Hindu pundits will not accept a reference given only by an Englishman. A few references, therefore, are now quoted from Sanskrit books in support of Monier Williams' meaning :

(1) *Makarah puniah pragpam.*

(2) *Tritiah dyau sah makarah.*

(3) *Makaroh maha vibhuti eti artah.*
(4) *Param ev brahm makaren janiyat.*
(5) *Makaren parman brahm anuichhat,*
(6) *Sarvat avasthan ma pyan chakre.*

i.e. Deliverence is obtained through *M*. Consider *M* as the third high heaven. *M* is the Great existence. Knowledge of the Divine Being is achieved through *M*. *M* is such a navel centre in which are joined together and fixed all the spikes. It can be easily understood that all these qualities can belong to the person whose name begins with *M*, or *M* is the first letter of his name. It is not by means of mere articulation of *M*, or meditation upon it, that the lofty position and great blessings of Divine knowledge can be acquired and achieved.

The third interpretation put forth by Monier Williams is "names of various gods', which means that he will be endowed with godlike qualities. The Rigvedic statement that "all gods are assembled therein," corroborates and confirms this meaning ; and so does the interpretation given by the Upanishads. He is the attestant and verifier of all the prophets of the world, and all the prophets vouch for and testify to him.

The fourth meaning of *M* is authority, i.e., it is an argument and authority on the truthfulness of religions ; a person who bore witness to and verified all the religions that appeared before him, whether in the East or West, and made it obligatory to believe in them.

The fifth meaning of *M* is the light. With reference to it, the Qur'an has said : "Indeed there has come to you from God, a Light and a clear Book."[210]

The sixth meaning of *M* is 'binding'. He, having done away with the differences and dissensions of all religions, invited them to come together on one platform, and to unify, and

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210. The Qur'an v : 15. In this verse, two things are spoken of as having come from Allah, a Light and a clear Book The light is the prophet and the book, the Qur'an. The prophet is the greatest spiritual light which ever dawned upon this earth.

through the common link of One God established a universal Brotherhood among them.

The seventh meaning of *M* is 'fettering', a rope or chain which binds all together. The Holy Prophet Muhammad bound all the people of the world together with the doctrine of Divine Unity. Before his advent all the nations of the world were separate and disunited. The prophets and the religions were national in their scope. But the Prophet tied them together with the chain of brotherly affection and concord. He said, "And hold fast by the covenant of Allah all together and be not disunited."[211] With regard to all the prophets, the Qur'an has said : "Ye prophets of the world, surely this community of yours is a single community, and I am your Lord. So serve Me."[212] All the religions of the world, prior to the coming of Muhammad, stood upon the brink of destruction. The Prophet pulled them back, and fastened them together with the strength of mutual sympathy and union.

The eighth meaning of *M* is 'knowledge.' The Prophet's knowledge and wisdom was the cumulation and sum of the knowledge and wisdom of all the prophets. He was, in fact, the inheritor of the knowledge and wisdom of the ancients as well as of the moderns. And his was such a knowledge as had not even a shadow of a doubt or error. The Qur'an says : "Falsehood cannot come at it from before it or behind it ; a revelation from the Wise, the Praised One."[213]

The ninth meaning of *M* is 'happiness', that submission and obedience to Him bestows peace of mind and blissfulness. It is the *M* of cheerfulness and beatitude which drives away and dispels all pain and trouble, leaving behind neither any dissension among the nations nor any fear in the Hereafter. It is, as the Qur'an has beautifully put it "a healing for what is in the breasts"[214]

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211. The Qur'an, iii : 102.
212. Ibid., xxl : 92.
213. Ibid., xli : 42.
214. Ibid., x : 57.

The tenth and the last meaning of *M* is 'welfare'. That is to say the *M* is the first letter of the name of such a great and glorious man who is the one sure custodian of the welfare and well-being of the human race; and there will be, excepting him, no other haven of safety and success ; for his mind felt worried and vexed not only for the deliverance of any one particular nation, but he repaired, in the dark of the night away from his house, to a solitary cave where he wept and cried for the sins and transgressions of the whole human race, and the *Parm Pita*, the Lord of the worlds, hearing his weeping and wailing said : "Wilt thou kill thyself with grief because they believe not."[215] Reflecting over all these meanings of *M* or *Ma*, as expounded by the Sanskrit sacred scriptures, it is clear that they can fitly be applied to only one man in this world and that every lover of truth and knowledge should repose his belief in him. That man was the Prophet Muhammad (peace and blessings of God be upon him) *Om*. To sum up, the "M" in *Om* symbolizes :

(1) The person the first letter of whose name will be *M* or *Ma*.

(2) The symbol of his religion will be the moon and the star.

(3) His era will be according to the lunar computation,

(4) He will be endowed with all the godlike qualities and an angelic disposition.

(5) He will be an authority for all the religions ; i.e. by believing in him, it becomes essential to believe in all the revealed religions.

(5) He himself will be a light, and illuminating will be his Book which will adduce bright and brillant arguments in support of its own truthfulness, and will blow off and dispel all the darkness of doubt and disbelief :

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215. The Qur'an, xxvi : 3.

"This Book, there is no doubt in it, is a guide to those who keep their duty,"[216]

(7) It will, declare all the prophets of the world as one community, no matter whether they are Hindu *Rishis*, the Parsees or Buddhists, prophets of Israel or the Egyptian Teachers, make it obligatory to believe in them all :

"And who believe in that which has been revealed to thee Muhammad and that which was revealed before thee."[217]

(8) The Book will further put forth its claim that it contains all the previous scriptures, and protects and preserves the teachings of all the prophets after rendering them clean and purified of all dross.[218]

(9) In the face of this Book it will not be possible to deny and disclaim any *Rishi* or any true prophet of the world and this alone can create true happiness and bliss in the human mind.

(10) He worried and grieved, not for the salvation of any particular nation, the Children of Israel, or the Aryans, the Semitics or the Mongolians, but he wept and wailed for the emancipation of the whole human race, and for this reason he was made an apostle who was a "Mercy unto the Nations."[219]

Listen once again to what the Upanishads have said : The person who concentrates his mind on the letter *aa* is born again in this world and the miditator on the letter *O* returns from moon, but one who fixes his mind upon *Ma* is delivered from the hell of births and deaths, like a snake which comes out fresh and clean from it cast-skin ; in other words, a believer in Muhammad rises above the stage of the transmigration of souls,

216. The Qur'an, ii : 2.
217. Ibid., ii : 4.
218. Ibid., xcviii : 2, 3.
219. Ibid., xxi : 107.

as soon as a man embraces Islam or becomes a follower of Muhammad, he casts off the chain of transmigeration and becomes free from birth and rebirth and on his departure from this world, goes sraight to *Brahma Loka,* the abode of Abraham in Heaven. How vivid and clear are the signs which the Upanishads and Vedas have stated in respect of the one whose name will begin with the letter *M* or *Ma.*

Om—the Shining Sun of the World

There are two ancient and authentic ways of writing "Om" ; one has the symbol of the moon and the star on *M,* and in the other, "Om" is inscribed in the sun which is meant to show that it is the spiritual sun* ; and, whereas the material sun is the sum total of terrible gases, the spiritual sun is the exalted manifestation of spiritual lights and heavenly blessings. The Upanishads have, therfore, called it the essence of the Samaveda; for, the god of the Samaveda is the sun, just as Agni is the god of the Rigveda, and Vayu that of Yajur. This mystic syllable has also been called *Hiranya garbha.* i.e., the golden egg or sun. It is obvious that Krishna Chandra and Ram Chandra are all the moons, but *M* is the sun and such a sun which is not limited to the eastern or the Western world, but illumines the whole world.

The 'M' is the sun of the world of religion and also gives guidance for the material progress of the world. It has no indication of celibacy or *brahma charya,* nor of renunciation and abandonment of the world. The previous prophets were undobtedly the moons and stars of their respective nations, but this one is the Prophet of the age of reason and science and there is, therefore, no darkness in any corner. The Most High God has said of him in the Qur'an :

"O Prophet, surely We have sent thee as a witness over all prophets, and a bearer of good news (for the faithful and a warner

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* See figure No. 1 and 5 on page 343.

for the transgressors), and as an inviter to Allah by His permission, and a light giving sun."[220]

The stars twinkled in the sky giving the world the happy news of the coming of the sun. They announced from afar that 'O' 'M' was Muhammad; and the moon and star inscribed in it showed that the world's eye (the sun) is 'O' 'M' "that Muhammad,"[221] whose advent drove away all kinds of religious darkness from the world.

What more: The Upanishads further say that a profound reflection on "OM" teaches the sublime lesson of Unity, (*ekagrat*). It is now common knowledge, that the unity of Godhead and the unity of the human race, is the quintessence and unique feature of the religion of Muhammad, in which there is neither any superiority of the Children of Israel, nor any distinction of Brahman, Kshatriyya, Vaish and Sudra, or the white-skinned and the black-coloured, oriental and occidental, Aryan and non-Aryan; nor is there any problem of the caste-system, but "all members of the human race are Children of Adam, and Adam and his progency were all created out of clay."[222] Superiority and greatness lie not in the fact of being an Arab or non-Arab, but in one's good and noble deeds,[223] and not in the accident of birth. If *ekagrat* means to become God, that a man should think that by meditation continuously upon "Om" he has become God, then, how many men, by means of this prescription have become gods in the world, and have been saved from death. But it is only the wishful thinking of a disordered and diseased brain. Writes Prof. Max Muller, the renowned Sanskrit Scholar:

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220 The Qur'an, xxxiii: 46. The Prophet is here spoken of first as bearing witness to lost humanity, who had lost all idea of God-consciousness, that there is a God. More than that 'he was a bearer of good news' to humanity that God still remembered mankind and after intense darkness he had sent His prophet as the sun of righteousness.

221 It is strange that by reciting the 'O' 'M' the Hindus in fact declare "That is Muhammad" but they don't realize it.

222 A well-known saying of the Prophet Muhammad: Kulluhum banu Adam wa adamu min turabin (All of them are descendants of Adam and Adam is from the earth) (Tirmdhi and Abu Daud, Mishkat: Chapter Mafakhira wa al-'Asbiah.

223. The Qur'an, xlix: 13.

"Meditation on the syllable "Om" is a long continued repetition of that syllable with a view to drawing the thoughts away from all other subjects and thus concentrating them on some higher object of thought, of which that syllable was made to be the symbol. This concentration of mind and thought *Ekagrata* or one pointedness, as the Hindus called it, is something to us unknown. Our mindus are like kaleidoscopes of thoughts in constant motion ; and to shut our eyes to every thing else, while dwelling on one thought only, has become to most of us as impossible as to apprehend one musical note without harmonies."[224]

Islamic Conception of the Mystic Experience

Ekagrata[225] means complete reconciliation and concord between man and God, when man submits completely to the will of God and becomes at one with Him, and all the different limbs of his body, tongue, eyes and ear, hands and feet and mind act according to the will and pleasure of the Most High God and commit no sinful and iniquitous deed. A perfect model of this high and exalted state was the Holy Prophet Muhammad, which is testified by his wife who lived with him day and night. When asked to state the Prophet's morals and habits in one short sentence, she replied, "His morals and habits are precisely what the most High God has said in the Qur'an." And this is the meaning of *Ekagrata,* i.e., man's being at one with the Divine Being.

The Islamic conception of this mystic experience is based on two fundamental beliefs, which are to be found in the Qur'an. The first is that God dwels in every man as the Author and Sustainer of his being. This in-dwelling of God exists independently of man's apprehension of or belief in it. But by faith man recognizes God as the Supreme object of his adoration,

224. *Sacred Books of the East* (Introduction to the Upanishads Translation).

225. A term of the Hindu scriptures.

and of his love and service, and the degree of this recognition and of the devotion which it arouses varies from one person to another. In its most intense form i.e., in the mystics, it produces an intimate, personal and direct knowledge of conscious union with God. The mystic arrives at this comptemplation, not by acts of reasoning and imaginative intellect, but by the highest act of intuition, whereby he attains to the loftiest spiritual state possible in this life.

The second belief is that God is not only man's creator, and the sustaining cause of his being, but also his final goal, and that not in the negative sense of a terminus but as the fulfilment and perfection of his nature. The mystic experience is the last but still unfinished stage of man's quest of God for himself and for that union with Him which began on earth and which shall constitute that eternal happiness for which he was created. It must be noted that this conception, far from implying any loss of human personality by a total absorption in God, emphasizes its perfecting by union with God, that the use in mystical writings of such expressions as seeing, touching or experiencing God does not imply anything of a sensible physical character, since the experience is purely spiritual. It is a way which, above all others, ends in "Lovers' Meeting."

'Om' is not God's Name

Even if it were conceded that the root from which "Om" has been derived, is 'av' which means protector and preserver, still its being the name of God is not necessary ; for Krishna has said in Bhagavat Gita :[226] "I make all things clean, I am "Om", I am absolute knowledge, I am also the Vedas, the Sam, the Rik and Yajush." If 'Om' had been the personal name of God, it would have been somewhere defined as an object qualified by

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226. Gita *ch.* 9 : 17.

227. Rig Veda : *pri ghransam omna vam avyo gat.* (Every day by both Om's by your help get food supply. 7.69 4. (Nirukt, 6.4) *Omasah charshni vishve devas aa gat.* (All ye gods who give *Oms* (protections) Niruk', 12 40 Likewise other references are : *Omanam*, 1.34 6, 1.118.7, 6.50.7, 1.3.7, *Omvatim*, 1.112.20.; *Omyavantam*, 1.112,7.

His attributes, but it is not so anywhere in the four Vedas. In lieu of singular form 'Om', Vedas usage is in dual and plural form.[227] It is in Yajurveda : "All the protectors are in extreme happiness."[228] Ye Vishvedevas (all the gods) who protect."[229] From this we can argue that 'Om' means protector but it is also clear that it is a common noun. Its importance lies in this that a momentous protector will appear, who will ascertain all messengers of God and verify their teachings and declare their utter sinlessness and piety from those sins and transgressions that are hurled on them by their own followers. It is not enough to say : That I am Om ; or 'I am Omegha'. Reasons are wanted to prove these claims. Nations and religions separate by prodigious walls, vest seas, and portentious hills, all these barriers are smoothed only by the omenous benevolent Muhammad—the staunch guard of the unity of God, brotherhood of all the prophets and oneness of the mankind. Suppose, for instance, one thousand men all over the world claimed to be prophets, and out of them 999 turn out to be false prophets and charlatans, the case of the remaining one, it is but natural, will also become strongly doubtful. But, if one out of them should establish and prove the truthfulness of all the thousand, he will obviously be called their protector or the guardian of their honour and respect. The holy Prophet Muhammad, therefore, is the great Prophet, who is the Saviour of the prophethood and honour of all the prophets. The Bible, the Gospel, and the Scriptures of the Hindus allege sinfulness against their respective prophets and Divine Teachers ; but it is only the holy Prophet Muhammad who proclaims and preaches the sinfulness of all the prophets ; and he is therefore, the Saviour and Protector ('Om') of the honour and prophethood of all. Such a one must necessarily be the Last Prophet ; and it was for this reason that the lips of Divine

228. Yajurveda, 7:33, 33:80 ; (Dyananda bhashya, p 213)
229. Rigveda, 1:3.7. Nirukt, 12:40.

Revelation were closed up and sealed with the advent of the praisworthy, honourable *M*.

Atharva Veda and Mnhammad

In the "Kuntap Sukt" of Atharva Veda, the Promised Rishi has been called in the *mantra* the great and glorious '*M*'[230] which points to and testifies the *M* of "*OM*". He has been called a Rishi, meaning thereby that he is a prophet or apostle of the Most High God. This Kuntap Sukt states : "He will be a camel-rider,"[231] proving thereby that he is not an Indian Rishi but a camel-rider of the desert of Arabia ; for in India a Rishi, in accordance with the Law of Manu, is forbidden to ride on a camel.[232]

The Mystic 'Om' in Buddhism

In all the sects of Buddhism also there is, as in Hinduism, a great mystic syllable which, written down, is turned round and revolved on a prayer-wheel. Hindus, Christians, Jews and Muslims, all recite the name of God on the rosary, believing that it drives away difficulties and bestows good blessings. The Buddhists cut short this long process by moving it on the prayer-wheel which makes a thousand revolutions in one push, that is to say we have, in an instant, recounted a thousand beads of the rosary. The mystic syllables of the Buddhists are *Om manipadme hum*, by means of which, they believe, one can get all the blessings and benefits of this world, or the seven treasures of precious jewels. The sticklers to the letter among the Buddhists took it to mean diamonds and gems, and treasures of gold and silver, notwithstanding the fact that it is known to every one that all these treasures of the world go for and mean nothing as compared with the treasures of lofty morals and spiritual elegance. If they had any value whatsoever, as compared with spiritual solace and mental peace and tranquility.

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230. "Esh rishye mamahe" (for this glorious 'M' rishi") The Atharva Veda, 20:127:1.

231. "Ushtra yasya pervahi" (his vehicle are camels.) Ibid. 2.

232. Manu, v:8,18; xiv: 201.

in the eyes of Mahatma, why should he have, renouncing them, run away to the jungle, when these treasures already existed in his father's palace? But the truth of the matter is that these seven jewels which have been called *Sapt mani* in the technique of the Buddhists, and *Sapt ratnani* in the Vedas, are seven spiritual jewels a mention of which we shall make in the sequel. Any way, the Buddhist formula of faith is "*Om mani padme hum*" which means, "All hail, thou blessed diamond of the lotus flower." In respect of metaphor and figure of speech, every thing has its own way of expression. Just as business and trade, the science of medicine, wireless and sport all have their own technical terms and phrases, in the same way, flowers, too, have their phraseology.

Muhmmad's Praise in the Language of Flowers

The flowers, we said, have their own way of expression. For example, if your friend should give you a rose that has petals but no thorns, it will mean that your friendship is accepted and that you need not harbour any fear on this account. And if the flower be divested of both the petals and the thorns, it will signify silence, neither yes nor no. But if a blossom installed on two unopened buds be presented, it indicates that love there is, but it should be, for the present, kept hidden and concealed. Imprinting a kiss on the flower signifies that your love is accepted, whereas stripping it and throwing away the petals is an answer in the negative. The language and lexicon of flowers is pretty large. In it, if the petals speak sweetly of love and affection, tenderness and charm, the thorn utters the language of celibacy and peevishness. In fine, every kind of flower, petal, bud and blossom has a language of its own.

Now we come to the significance of the Buddhist formula of faith, as understood by the present writer with reference to the lexicon of flowers and the language of the diamonds. The lotus flower means purifying f the heart, and separation from sins. Both the white and watery lotus indicate the negation of the evil thought and doubt of the mind. But the diamond shows

the presence of high morals and the precious treasure of spiritual excellence, and shines all the brighter in the darkness of distress and affliction.

The meaning of 'Om' you have already been told in the foregoing pages. After that, the lotus indicates the purity of the heart in which evil and unworthy thoughts can never arise; and in the lotus is the diamond, whose number is said to be seven. These are the seven parts of the Holy Qur'an, or briefly the seven verses of the Surah Fatihah, and these are also the seven Cardinal Virtues, which have been called 'Sapt-maryadah' in the Vedas, i.e., seven precious treasures and seven golden ways of life.[233] In the Veda and the Buddhist scriptures it has not been dealt with and discussed in detail. But the Most High God said to His Prophet :

"And certainly We have given thee seven treasures of high teaching and the great Qur'an."[234]

These are, no doubt, seven diamonds and jewels bestowed upon the Prophet's pure heart by the Most High God. It is not by putting them on the Prayer-wheel, but putting them into action and practice that one can achieve spiritual blessings, as well as the good things of this world, and is blessed with Divine union, i.e., he gets to "Brahma Loka."[235] In the Buddhist mystic syllables *'Om' mani pade hum*", the Holy Prophet, the first letter of whose name is *M*, has been called "blessed" for the reason that his heart is chaste and pure, like the lotus flower, not only from all kinds of doubts and disbelief and evil thoughts, but also because it has seven spiritual jewels within it. Any person who reads and recites the seven verses of the Chapter ***Fatihah***, and acts upon them, becomes the owner of these priceless jewels.

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233. Rigveda, x : 5,6. v : 1.5 ; vi : 74.2.

234. The Qur'an, xv : 87.

235. The spiritual seat of Abraham.

The Symbol of the letter 'M' in Judaism and Christianity

There may be hundreds and thousands of differences among the religions of the Hindus, the Buddhists, the Jews and the Christians, and they may stand poles apart from each other, but the magnificient 'M', whereon all of them come together and agree, is the 'M' of Muhammad. There are, in reality, three 'Ms' in Muhammad. In Arabic the inflectional mark on the second 'M' is, in fact, a substitute for the two 'Ms', and is therefore expressed in English by double *M*. Just as 'Om' has a great importance and superiority among the Hindus and Buddhists, in the same way, the Jews and the Christians have their mystic syllables, viz., Maranatha, Alpha and Omega and Emet. The prophecies uttered by all the prophets of the world about the advent of the Holy Prophet Muhammad are so distinct and clear that to deny and discountenance them is to deny the existence of the shining sun in the broad daylight. The expectation of the promised one of all the religions seems to be strongest after Jesus, for the time of appearance of the Holy one had drawn quite near. Jesus had left his disciples in an orphan state. The bridegroom had to face the cross just on the wedding day; and the marriage party broke up and ran into hiding helter-skelter. There was none to give them comfort and consolation. But the buffets of hostile wind could not extinguish the feeble flicker of truth. Faith and Hope arose amongst them, which was in accordance with the prophecy of Jesus as to the coming of another Spirit of Truth. We shall discuss this point in detail while dealing with the Prophecy of the Paraclete, recorded in the Gospel according to St. John. We are, at present, only to decipher and disclose a mystic syllable after Jesus.

When two Christians met one another, they, instead of saying *salaam*, accosted each other with the salutation of 'Maranatha'. And a mention of this syllable was made not only in hailing each other, but in the Holy communion also. When they sipped wine and broke bread, they uttered 'Maranatha' with a loud voice. When they assembled for prayer in the dark of the night at some

spot to obtain deliverance from distress and affliction, that night, on account of the continuous recital of 'Maranatha', was called the 'Night of Maranatha.' This syllable was believed by them to be the syllable of great blessing. It created in them a feeling of glowing ardour and enthusiasm, and in it they beheld the light of hope and success. Gradually, if there was any central point of their life's ideal, their last hope and the fulfilment of the prophecies, it was 'Maranatha.' Morning and evening there used to be an uproar of this syllable amongst them. Also, if a Christian was found indifferent and unconcerned, he was alerted with the cry 'Maranatha', and his inattention and inactivity immediately changed into buoyancy of spirit and hopefulness. In the house, in the street, in the Church, in the dark of the night, in the meetings of the day in the religious ceremonies and worship, everywhere, the air rang with the shouts and the thrill of 'Maranatha'. When a Christian wrote to another Christian brother, he concluded his letter with 'Maranatha', instead of the ceremonial salutation, 'Peace be unto you.'

What is 'Maranatha' ?

In the Mss, of Westcott, Tischendorf and Hortianus it is one single word, but in other manuscripts two words have been written separately as 'Maran-ath.' Research scholars of the present age are preponderatingly of the view that these are two different words, but the scholars differ with regard to the point at which the two words are to be separated. Most of them have accepted Bickell's opinion that it is 'Marana-tha' although Schindt claims the word is 'Maran-atha.' The Encyclopaedia Biblica[236] and Hastings Dictionary of the Bible[237] have a detailed discussion on the point, but everything is conjecture and presumption and no true knowledge has been imparted, The New Testdment has two Epistles addressed by Paul to the

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236. Cheney, *Encyclopaedia Biblica,* "Maranatha".

237. Hastings : *Dictionary of the Bible*, Art "Maranatha."

Corinthian. It is written in the First Epistle.[238] "If any man love not the Lord Jesus Christ, let him be 'Anathema Maranatha.' 'Maranatha' has been interpreted to mean 'Our Lord Cometh.' But with the Jews it was a syllable of the worst imprecation, curse and damnation ; and no stronger word of malediction had they than this syllable. The commentators, therefore, had to face a great difficulty in interpreting the above quoted passage of Paul's Epistle. A reply was, however, fished out to get out of this quandary. It was stated that Paul meant to say that the man who loved not Jesus the Christ deserved to be smitten with the severest chastisement, and it was prayed that the Lord might come soon to wreak his vengeance on him.

The fact of the matter, however, is that Christians in their earliest centuries had been a cruelly oppressed and disconcerted community. Jesus leaving them in the lurch, the malevolent resentment and predominance of the enemy was more than flesh and blood could bear. Their faith and fortitude, under these depressing conditions, would have trembled and tottered to their fall, but the words 'Maranatha' gave them heart and hope. This prophecy was, as it were, an interpretation of the coming of 'Another Comforter', spoken of in the gospel according to St. John. Their hearts plucked up courage from the hope that the Lord would come to punish and scourge his deniers and persecutors. St. John's words[239] that the Comforter, when he is come, he will reprove the disbelievers of sin and would do justice vouched for and verified this expectation. And it was for this reason that, among the Christians of that age, there was such thrill and excitement in 'Maranatha', i.e. 'Our Lord cometh'. But as ill-luck would have it, the more delay occurred in the coming of the Lord, the more disappointed became the impatient community of the Christians. Their hearts were

238. I Cor., 16 : 22.

239. John, 16 : 8—11.

depressed, and their enthusiasm cooled down and congealed; and the slogan, after some time, seemed to them useless and futile, and it gradually left the stage and disappeared. These brides who awaited the arrival of the bridegroom with torches in their hands, when the larger portion of night passed away, fell a victim to indifference and apathy. But the promise of 'Maranatha', it should clearly be understood, was fulfilled and redeemed. The Lord did come, and he reproved and convicted the enemies of Jesus the Messiah, and sat in judgement over the opponents of Truth.

This prophecy was uttered not only by Jesus the Christ, but it was spoken, ever since the world began, to all the nations of the world through the mouths of their respective prophets. Enoch, whom the Muslims call Idris, was a great prophet in the seventh generation after Adam. With reference to his Book or announcement, this prophecy has been restated in the General Epistle of Jude (New Testament) in these words:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold! "the Lord cometh with ten thousands of his saints," to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."[240]

The Prophet Enoch, or Idris, proclaimed explicitly that the Lord who was to come, would come, with ten thousands of his saints, and it is the one undeniable event of history that, on the occasion of the victory of Makka, the Holy Prophet was accompanied by ten thousand saintly companions. Furthermore, this fact of the victory of Makka proved palpably that the idolaters, in spite of their supreme efforts, were vanquished and overthrown, and full judgement was dealt to the opponents for their disbelief.

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240. General Epistle of Jude, vv. 14,15.

After Idris, this prophecy was repeated and restated by Moses in these words :

"And this is the blessing, wherewith Moses the man of God blessed the Children of Israel before his death. And he said, 'The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, andhe came with ten thousands of saints."[241]

For a fuller discussion on the subject, reference may be made to the Prophecies of Moses. The fact of Moses' making a mention of this prophecy just before his death, points to and shows its great importance and superiority. After Moses, the prophecy was repeated again in Malachi,[242] the last of all the books of the Prophets of Israel, or Old Testament, reiterating that the coming Apostle would be the Apostle of the Covenant made with Abraham with regard to circumcision, i.e. he would be a circumcised Apostle. Jesus, before his departure from this land, gave the glad tidings of his coming.[243] This prophecy of Enoch, or Idris, was repeated again in the last but one Book of the New Testament, the General Epistle of Jude,[244] and, in the concluding portion of the Revelation of St. John, the same promise of the coming of the Lord was recalled and reiterated.[245] It is now abundantly clear that the Holy Prophet Muhammad is the Alpha and Omega, for the story started with the prophecy of Enoch, or Idris, and with its reiteration and re-statement the Book at last came to a close, saying, surely I come quickly, that is to say, it was revealed to St. John that the Lord would soon be coming.

Real Significance of 'Maranatha'

We now wish to say something of the Jewish and Christian scholars on the meaning of 'Maranatha'. That it is a compound

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241. Deut., xxxiii. 1,2.

242. Malachi, iii. 1.

243. Gospel of John, xvi. 7—16.

244. Jude, 14,16.

245. Reve., 1 : 7 ; 22 : 12.

word made up of, some say two, and others say three parts, has been accepted on all hands. But they all differ and disagree on its component parts. It is written in a lexicon of ancient languages,[246] that the component parts are 'Maran-a-tha,' and the translation given therein is:

"Our Lord comes i.e. to judgement." This interpretation is further corroborated and confirmed by the Peshitta version of the Bible.

Another lexicon has it:

"It rather appears to be added 'as a weighty watchword' to impress upon the disciples the important truth that the Lord was at hand; they should be ready to meet him."[247]

'Maranatha' is interpreted in three different ways:

(1) The Lord has come.

(2) Our Lord is coming. (Philo., 4. 5.)

(3) Our Lord come (Maranatha)[248].

Some scholars, however, are of the opinion that 'Maranatha' is neither Aramaic, Hebrew, nor Greek, but it is a Syriac term, and is written in the Syriac script.

The whole inquiry into the significance of 'Maranatha' may be summed up and epitomized as given under. In the early Christian centuries this term was a household word. In cities and streets, houses and Churches, in the meetings of the night, in the gatherings of the day, everywhere, there was an uproar of 'Maranatha' that filled the air with noise, and it was believed that the Lord would come soon to wreak his vengeance on the enemies of Jesus and the Christians, and execute judgement between the oppressor and the oppressed, and that he would not be helpless, unfriended, and weak, as before, but would be

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246. Boxterf : *Lexicon of Chaldian*, Col. 1248.

247 Alfred's Greek Testament adloc. *Cyclopaedia of Biblical Literature*, vol. v, p. 730-731, 1894, New York.

248. George Bautri : *The Interpreter's Bible*, New York.

endowed with the might of heaven, and come with an army of angels to inflict condign punishment on the enemies.

But the Jews thought, on the other hand, that 'Maranatha' was a maledictory term. The Egyptians, the Iranians, the Babylonians, all had tyrannized over and treated the Children of Israel, who were the chosen people of God, with the utmost oppressive severity; and the coming of the Lord would not therefore be the day of blessing and beautitude; the Lord God, they said, was a wrathful and furious God and His coming was quite at hand, when he would wreak his vengeance on the enemies of the Jews. But after sometime that cry of hope and triumph withered away from among them, and the people began to be depressed and dismayed in respect of the coming of the Lord. The Lord, it is, however, a matter of fact, did come, and made his appearance at the appointed time But the virgins (i.e. the scholars) awaiting the arrival of the bridegroom fell into inattention and inertness, drowsed and dropped into deep sleep, and could not therefore, enter the house with the bridegroom.

In this connection, a conclusive argument on the truthfulness of the Holy Prophet's claim is that, just as the Hindus and the Vedic Rishis had in 'Mamaha' the prophecy of the great M, and that in the long-drawn inhalation and repeated recitation of 'OM', comtemplation of the same great *M* was intended (which point has been discussed at length in the foregoing pages,) in the same way, if there was, with the Jews and the Christians, Solomon's beloved Muhammad,[249] there was on the other side, the uproar of a 'Maranatha' among the Christians. But the secret thereof could be disclosed neither by the Jewish nor by the Christian scholars. It was, however, left for a devoted votary of the light of Muhammad to uncover and unseal it.

The real and true structure of 'Maranatha' is Ma-ara-natha which means the 'Magnificient, promised 'M' is coming.' It is,

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249. See 'Solomon's prophecies' under the title of 'Solomon's Muhammadin' Song of Solomon, 5 : 16.

therefore, useless and vain now to raise an empty slogan. Rally round and repose your belief in Muhammad, the Promised One of all the religions of the world, and see how he reproved and reproached the revilers of Jesus the Messiah, and also chastised and chastened the oppressors of the Jews with condign punishment, and, converting others to the faith of Islam, made them invoke peace and blessings on the Israelite prophets. Roam about in the streets of Egypt and Iran, Syria and Babylonia, and apply your ears to the walls of the mosques, and listen :

'O Allah, make Muhammad and the followers of Muhammad successful, as thou didst make Abraham and the followers of Abraham successful."

Who are these people who, along with the Holy Prophet Muhammad, invoke blessings on Abraham and his Children, Isaac and Jacob, Moses and Jesus not only once a year, or once in a blue moon on some special day, but five times every day invariably? May, they implore the Most High God to confer peace and blessings on all the holy prophets of the world. These are the very people who were previously the sworn enemies of the Jews and their religion, but who reposed their belief in him whose glorious name begins with the great *M*. And he is none else but Muhammad, who has within him three *M*'s of Brahma, Abraham, and Gotama Buddha promised by the prophets and the Rishis. Blessed is he who loves the Great 'M' foretold by them, and obtains salvation and deliverance!

The Alpha and Omega of Christianity

Just as 'Om' is held in very high esteem by the Hindus and the Buddhists, and 'Maranatha' did sometime have a like position among the Christians. In the same way, Alpha and Omega is another Christian secret, with the only difference that whereas according to the Upanishads, 'Om' is made up of three letters, a-o-m, and the throat opens in pronouncing *a*, and voice issues forth, and *o* is uttered with the full wind of the middle part of the mouth which remains open, but the lips are closed when *M*

is spoken, and speech comes to an end. In the case of Alpha and Omega, Alpha is the first letter of the Greek alphabet, wherewith the script begins, and omega is the last letter, which puts the seal to and finishes it. These two letters are, therefore, called the first and the last, and the commencement and termination of a work is called its Alpha and Omega. In the Jewish technique the first and the last are the attributes of God, but the Christians, on the authority of St. John's Revelation[250] call Jesus Alpha and Omega. But in the same scripture,[251] these are stated to be the attributes of the Most High God. Moreover, in all the four Gospels no mention has been made of this Alpha and Omega, which means that, as long as Jesus remained on this earth, he never said that he was Alpha and Omega or the beginning and the end ; and how could he say so when the tongue which he spoke, was not Greek. St. John's revelation was written a hundred years after Jesus ; that is to say, Jesus, during his lifetime, had forgotten to impart such an important thing, and when he remembered it after a hundred years, he had to communicate it to the world through St. John's Revelation. But the truth of the matter lies elsewhere. Research scholars, who have studied the New Testament of the Bible with a critical eye, have been obliged to admit that this book of Revelation is not written by the same St. John who was a disciple of Jesus ; for he was killed by the Jews in the year seventy (70) of the Christian era; and that the Revelation is merely a reproduction of a Jewish scripture, as is borne out by the *Catholic Cyclopaedia*:

"A book which is today almost universally recognised by New Testament scholars of the critic school as derived from an originally Jewish work. A careful investigation of the passage (containing Alpha and Omega), however, makes it quite probable that the whole was originally written in Hebrew with reference to the

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250. St. John's Revelation, 22 : 13.

251. Ibid., 1 : 8, 21 : 6.

verse in Daniel : "But I will show thee that which is noted in the scripture of truth."[252]

In the translation from Hebrew to Greek, verse 5 lost its link completely with verse 6. In Hebrew there were, instead of Alpha and Omega, the original letters, *alif, mim, tau,* in which *alif* is the first, *tau* the last, and *mim* or *mu* the middle letter of the Hebrew Alphabet ; so that the syllable *alif, mim, tau,* in a way, predominates and prevails over the entire Hebrew Alphabet, just as we say in Urdu that such and such a thing is true and correct from *alif* to *ya,* and from *a* to *z* in English. The Jews call it 'Emet'. But from another point of view, 'Emet' was not a meaningless term ; it means Truth ; and it was for this reason that the Jews look upon and consider it as a syllable of blessing and benediction. To similize God's existence from all eternity to all eternity with the first and last letters of an alphabet is indeed a fine and fair idea, which has also been appreciated and relished by the Christians. But they could not carry this syllable with all its exactness and accuracy from the Jewish tabernacle to the Christian Church, so that the fineness and beauty that was in the Hebrew form, was lost altogether in the process of transition from Hebrew to Greek ; and they could not maintain any link between Alpha and Omega and 'Emet,' and the sacred secret of 'Emet', which had the first and the last and the truth concealed within itself, was mutilated by the Christian translator on the cross of Alpha and Omega. But the Jews, too, cannot be exonerated and absolved from the charge. To allegorize the Most High God with the first and last letters of an alphabet is to suggest to a seeker-after-truth that God has a beginning as well as an end. The Christian commentators have also had to face this intrication and complexity in calling Jesus Alpha and Omega ; for, if Jesus be God, it will be inconsistent with his everlastingness to call him the first and the last ; for, the first and

252. Daniel, 10 : 21.

the last both exist in his case. It is written in the Holy Qur'an : "Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then, (after some time) said to him, be,and he was."[253] His one point of birth exists, and the other point 'to be and he was' i.e., death, also exists. If he was created from dust, even though from the womb of the holy Mary, death was inevitable for him ; for, he who is born, must taste of death.

The Greek Alpha and Omega

Before disclosing the secret of the Hebrew letters *alif, mim, tau,* (Emet) it seems necessary to relate the story of Alpha and Omega. Alpha and Omega are the first and last letters of the Greek alphabet. Omega is, in reality, double 'o' or long sounding 'o' in English. Both these letters carried great importance in the early Christian centuries, much in the same way as 'OM' has with the Hindus ; and these were believed to contain some great sealed secret. In archaeological excavations a large number of things have been discovered whereon this syllable has been inscribed—for example, tombstones, ancient relics, articles of decoration, bricks of walls, flower vases, cups and other utensils, rings and other articles of gold and silver. Alpha and Omega were also embossed on the coins of differrent countries in different languages. But, after some time, the practice of writing down alpha and omega as a memorable thing gradually dwindled away and fell into disuse, and its .place was taken by the sign or mark of the cross. But why did it so happen that the importance of alpha and omega is now nowhere to be seen except in the three ordinary allusions in St. John's Revelation ? How did this enthusiasm come into being, and then how did it die away ? The answer to this question is not to be found in the English version of Revelation, but in its Greek title Apoclypse.

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253. The Qur'an, iii : 58.

Apoclypse is a particular kind of book which was written with a special purpose in view, viz., when a nation was struck with helplessness and oppression, such books were written in order to induce courage and spirit into them, to proclaim that the evil days would shortly pass away, and the day of the Lord's coming was close at hand, when the opponents would be dealt proper punishment, and the believers would predominate.

This whole story the Holy Qur'an has stated in one vigorous verse :

"When Allah said, 'O Jesus, I will clear thee (of the charges) of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection."[254]

Such books, Apoclypse, and promises gave hope and courage to disappointed hearts. It is now abundantly clear that the custom of alpha and omega which arose in the earliest period of Christianity, inspired the people with confidence that the Lord himself was about to come ; and this hope was ever kept fresh in their minds, and to cheer up their dejected souls they even engraved alpha and omega on their rings and other objects.

Unveiling of Jewish 'Emet' and Christian 'Alpha and Omega'

In the Jewish writings 'Emet' has been called the 'Seal of God.' But what is this 'Seal of God,' or, according to the Prophet Daniel, 'Scripture of Truth' ?[255] In this connection we reproduce a tradition of the Jews, stating that some righteous men of the Temple implored the Most High God to banish Satan, who was the root-cause of all sin and suffering, bag and baggage from the world. Upon this, a wrapped-up book descended from heaven on which was written 'Truth.' Thereafter a lion of fire came out of the temple and

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254. The Qur'an, iii : 56.

255. Daniel, 10 : 21.

ran away. It was idolatry and polytheism, which had abandoned this earth,[256] Charles Hermann writes in this connection that it is obviously clear from this vision that the' Seal of God' is in reality the "Seal of Truth and Righteousness."[256a] 'This Scripture of Truth' is the Holy Qur'an, in several verses of which it has been called the 'Truth'. For instance, "Say, the Truth has come and falsehood vanished."[257] And it came to pass accordingly when the Holy Prophet, after the conquest of Makka, entered the Ka'bah, he smote every idol with his stick, reciting this verse, "And say : The truth has come and falsehood vanished."

Surely falsehood is ever bound to vanish. The idols fell down broken into pieces, and Satan, vacating his seat, took to his heels. The Qur'an is the 'Scripture of Truth' vouchsafed to the world, and with it the Divine promise held out to Prophet Daniel[258] has also been fulfilled, and the idols took to flight and ran away. This event is without a parallel in the history of the world that idols ever abandoned a place so completely as they did the Ka'bah of Makka, nay, the entire peninsula of Arabia, wherefrom they vanished away for all time to come. Just as the Christians awaited the coming of the Lord, in the same way the Jews awaited the return of Moses.[259] And the Jews, too, had been, for a long time, a painfully persecuted and oppressed people. After Solomon, they had been in the cruel captivity of other nations ; and their consolation, therefore, also lay in the hope that the day of the Lord's coming was near at hand, when they would be given the power and rule of the land, and would be able to wreak vengeance on their enemies. The Christians borrowed

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256. Yoma 69.

256a. Charles Hermann Ph. D., LLD. : *Catholic Cyclopaedia*, New York, under the caption Alpha and Omega.

257. The Qur'an, xvii : 81.

258. Daniel, 10 : 21.

259. Deut., 18 : 15—18.

the idea of Alpha and Omega from the Jews, and St. John's Revelation in the New Testament is only another name for the Jewish book. The Hebrew syllable 'Emet' or the three letters *Alif, mim, tau* was in fact, a secret, in which according to *alif*, help was given to them in the beginning through Moses, and they were emancipated from the slavery and servitude of Pharoah, in the end there was mention of the coming of the like of Moses or the Lord with ten thousand saints from Mount Paran, and the liberation of the Jews. The last *tau* of the Hebrew Alphabet indicated that the Jews would have victory and triumph in the long run. So it was that *tau* came to be regarded and revered as a sacred syllable by the Jews, and the intervening *mim* was left out as unnecessary and redundant.

Explicit Import of 'M' in Religious Scriptures

It has been discussed at some length in the foregoing pages that the most authentic scriptures of the Hindus make mention of Mamaha Rishi, and inculcate that the secret of salvation lies in the 'M' of 'OM'. This secret is being disclosed today for the first time in the religious history of the world. No scholar nor any savant has pondered over and thought why the sound of *ma* is named *mim*; why *im* has been suffixed to *ma* and *ma* is named *mim*. *Mim* is a letter of the Semitic languages, and *im* according to the Hebrew grammar, is the sign of plural; that is to say, the letter *mim* has within itself a cumulation of three *ma's*; and it is only Muhammad of all the holy personages of the world, who has the three *ma's* accumulated within him. But in Eastern languages, the plural is of two kinds, one denoting numerousness, and the other, honour and glory, called in English the plural of dignity, so that when mention is made of a great person, it is not the singular, but the plural number that is used for him. Such a use of the plural number is quite common in Urdu, Persian, Arabic and other languages of the East. A King, although a single person calls himself *We*, known generally as

the Royal 'We.' To cast off and throw aside the *mim* of *A. M. T.* or 'Emet' is to discard the magnificent *mim*, which is obviously a great blunder. In the significance of A. M. T. and not A. T. and *M* the *mim* intervening between *alif* and *tau* is such a mighty *mim* that, without it, the secret syllable cannot yield the meaning 'Truth.' The Christians acted wrongly in converting 'Emet' into a mere alpha and omega; and the same error was committed by the Jews in dropping out and deleting the vital *mim* and taking into account only the *alif* and *tau*. The real Truth, in this way, has been put out of sight and screened. How affectionately the Most High God has said in the Holy Qur'an, addressing the Children of Israel :

"And believe in that which I have revealed, verifying that which is with you and be not the first to deny it, neither take a mean price for My message and keep your duty to Me, and Me alone. And mix not up the truth with falsehood, nor hide the truth while you know."[260].

To cut and clip 'Emet' into *Et* or *'At'* is to throw dust on and cover truth. The difference between the two is that 'Emet' means truth and righteousness, whereas *'Et'* or *'At'* does not signify truth.

The Final Confirmation

The *mim* or *ma* of 'Emet' is so magnificent and great that the One whom it stands for and represents had brought together and combined all the religions of the world, whereas all the religions have set their seal of confirmation on his truthfulness. This mighty and majestic *mim* has united together the two great systems of religion, the Aryan and the Semitic.

1. It is taught in the Upanishads that speech commences with *a*, continues with *o*, and comes to a close with *mim* or *M*.
2. It is stated in the Bible that *alif* stands for and signifies the beginning, and *tau*, the termination or end.

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260. The Qur'an, ii : 41, 42.

But, putting the *mim* in between them, it has been elucidated that *ma* is, in fact, the last point, the *mim* of truth and righteousness.

3. In the Atharva Veda and Rig Veda, which are the sacred scriptures of the Hindus, the Promised Rishi has been called Mamah,[261] which means the Great 'Ma'.
4. In both the above-quoted references mention is made of ten thousand companions of Great 'Ma'.
5. In the Hebrew Bible, too, he has been spoken of as the Great *Ma*, and a mention of the Promised *Ma* i. e., (whose name begins with *ma*), is also found in the 'Emet'.
6. The famous prophecy of the Prophet Enoch, who was the first of the Semitic prophets and only in the seventh generation after Adam, mentions the coming of the Promised One with ten thousand saints.

(7) The fact of his coming with ten thousand saints is further corroborated and confirmed by verse 14 of The General Epistle of Jude, which is an authoritative argument for convincing the Christians.

(8) In Sanskrit Dictionary, Monier Williams has stated, on the authority of Hindu scriptures, that *Ma* means that great man whose name begins with the letter *Ma*.

(9) The engraving of Alpha and Omega, and 'Emet' on rings in reality represented the decorations and designs of the heart of those religions in respect of the Promised One.

(10) This 'Emet' has been called the 'Seal of God' which is in reality synonymous with *Khatam al-nabiyyin* i.e. the Seal of Prophets ; for, God granted to each prophet, from the beginning of the world, a seal for the verification of the Holy Prophet Muhammad ; just as he is

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261. Atharva, Kand 20, Kuntap Sukt 127 : 3 ; Rigveda, mandal 5, Sukt 27, Mantra 1.

the seal of confirmation for all the prophets of the world, in the same way all the prophets bear witness and testify to the truthfulness of Muhammad ; and this testification was in accordance with the Divine Revelation, and was, therefore, the Seal of God. And it was for this reason that the Upanishads said that Divine Revelation would come to a close on *Ma*.

(11) After detailed discussion on the order and arrangement of the letters of 'Emet', and having shown that the meaning of this term is truth and righteousness, it has been proved conclusively that, if the *ma* were expunged from it, the remaining word *Et* or *At* never means truth and righteousness ; and that, just as the Christian scholars, having impaled 'Emet' on the cross of Alpha and Omega, have dropped from their hands the *Ma* of truthfulness, in the same way the Jews, having picked up *Et* or *At* only from 'Emet' have plucked out from it the spirit of truth and righteousness.

(12) And this was the Spirit of Truth, whose advent had been foretold by Jesus, as recorded in the Gospel according to St. John.[262] The civilized nations of Europe claim to have high moral principles, but their religious scholars have translated it as the Holy Spirit or Holy Ghost instead of the Spirit of Truth, in spite of the fact that 'Logos' is the Greek term for the Holy Ghost, while here the word used was 'Pneuma' which means the Spirit of Truth.

(13) The text already quoted from the Book of Daniel pertaining to 'Emet', shows in clear terms which Book is meant by the sacred text : "I will shew thee that which is noted in the scripture of truth."[263] And what is noted in the Scripture of Truth ? "What shall befall

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262. St. John, 14 : 17.

263. Daniel, 10 : 21.

thy people in the later days." That is to say, in the Scripture of Truth it has been intimated what destiny or doom shall come upon and overtake Israel in the later days. The Scripture of Truth is the Holy Qur'an which says with regard to the Jews that unless they repose their belief in the Holy Prophet Muhammad, they shall remain and suffer under the charge of the denial of 'Emet' i.e., truth and righteousness; for, the Holy Prophet Muhammad is the like of Moses, and Moses had foretold the advent of a prophet like unto him. Is it not a matter for surprise that the Hindus and their *yogis*, by stretching long the *o* of *OM* said, as it were, that the *ma* (whose name begins with *ma*) was about to appear, and, concluding their recital on the *ma* of *OM*, inculcated that the *ma* was, in fact, the *ma* of salvation and deliverance? The 'Emet' and 'Alpha and Omega' were engraved and inscribed on rings and relics; and there was an uproar of 'Maranatha', i.e., the Promised *Ma* was coming shortly, in the houses and streets, in gatherings and meetings, and everywhere. But, when he came, all their cries cooled down, and their enthusiasm and ardour fell into cold storage and froze.

(14) We now adduce a crowning and conclusive argument on the prophecy of 'Emet'. OM, 'Emet', 'Maranatha', 'Alpha and Omega,' 'Pneuma' which are said to be the mystic syllables of the Hindus, the Jews, the Christians and the Buddhists, have in each one of them the presence of the benign *Ma*. Buddhism is another big system of religion of the world. We have while disclosing the secret of its fundamental formula, *Om mani padme hum*, shown through the lips of the tulip and lotus, that it, too, contained the prophecy of the coming of the Promised One. But the last stanza thereof still remains to be inquired into and explored. And it is the famous prophecy

of Mahatma Buddha about the advent of the Promised One, which we have separately dealt with and discussed in detail covering about 116 pages ; and the epitome of which is that the man foretold by Buddha is 'Meiteya' which is written in Sanskrit and other books as 'Metreya'. But it is a term of the pure Pali dialect ; and we have retained the term Meteya from the original source. Let us invert it to see whether it may not be the Hebrew 'Emet', which means truth and righteousness. The need for such an action has been felt on account of the reason that Hebrew is a Semitic language, which is written from right to left, whereas Pali as an Aryan dialect, is written from left to right. Moreover, in decipherment of puzzles and secrets a term has to be examimed also in its inverted form in order to be able to get at its hidden meaning. Therefore, Jewish is 'Emet' which is only the former's inverted form (meteya).

(15) Most honourable Buddha in his prophecy named the coming Buddha as 'Metreya'. This is a name most pregnant in meaning which denotes three *Ma's*. Those who are familiar with the terminology of Hindu scriptures know that there is a seer of Veda named 'Atrey' which means 'not three',[264] hence Metreya means three *M* or three *Ma's*. In the whole Kingdom of God on this earth there is one and only one prophet who has in his name three *Ma's* and that is MUHAMMAD (peace be upon him)

(16) In the ancient religion that we know by the name Phrygian, they honour the name *Ma* and believe that it is the personification of all the reproductive energies of the nature and great spirit of the untilled earth (the untilled and unproductive valley is Arabia).[265]

264. Nirukt, 3 : 17.
265. William Durant : *The Story of Civilization*, p. 88 (New York 1942).

(17) The term 'Et', in Jewish technique, is used to denote all or whole. Just as we say in Urdu : This thing is correct and true from *alif* to *ya*, the Jews will say, from *alif* to *tau*, so in the same way, the Jews say : Adam committed sin from *alif* to *tau*, (i.e. He was guilty of every sin) ; Abraham obeyed God from *alif* to *tau* ; God cursed the Children of Israel, for their transgression, from *wa* to *ma*, but His blessings He showered upon them from *alif* to *tau*, i.e., few curses and all blessings.[266] Hence the meaning of 'Emet' will be, from the beginning of the world to the end of it. Muhammad is such a prophet who is a collection of the good blessings and high moral qualities of all the prophets, from the first to the last, who is testified and affirmed by all the prophets of the world, and who is himself the attestor of them all. And this is whole affair of 'Emet' i.e., truth.

(18) After the 'Emet' of the Jews we now turn to the Hindus and request that, if the *Ma* of *OM* be interpreted to mean Muhammad, they should not fall into a fit of rage ; for, if Krishna, being a human being, can put forth his claim in the Gita that he is *OM*, and he is Sam Veda ; and if the Buddha and Avlochiteshvara also can be called *OM*, then Muhammad, who is the Promised Prophet, and whose name begins with the letter *MA* is much more worthy of and richly deserves this title.

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266. Lev., 26 : 14—43.

THE MYSTERY OF THE 'SWASTIKA' UNVEILED

Hindus, Buddhists, Christians and Jews, have in their religions, some sign or symbol of a mystical nature which is representative of the history and ethics of those religions ; likewise do the nations and governments of the world have their respective symbols and tokens, which reflect their history and serve as guides for coming generations. These symbols are not without honour or significance, but their meaning being known only to the learned few, the benefits for which they were designed are lost to much of mankind. Therefore is this essay written.

How little is known of the significance of the Sanskrit 'OM' with the illustrious crescent and star at its head and three 'Ma's' at its bosom ; and the 'OM' of the Buddhist scriptures, the lotus flower, lying in the open having a jewel in each of its seven petals. These signs clearly pointed to the future, the advent of a 'Coming One' whose religious symbol shall be the crescent and the star, the ever-growing light, guiding the righteous to the right path, and by the moon shall his followers reckon the time. Having a unique and incomparable name in the kingdom of heaven, i. e., three 'Ma's' in his name, he will be pure and pious as a lotus flower resting on clear placid waters. His creed shall be seven jewels, based upon the seven cardinal virtues, offering a complete code of life and a sure path to God. Was not this same 'Coming One' the source of hope and desire to early Christians ? Ma-ranatha, (promised 'Ma' is coming) was their by-word and inspiration in those days of great persecution.

Before revealing the meaning and significance of the Swastika, I should say that religious scholars to this day have paid

little heed to a most important point, that the mystic symbols of old, though differing in form, language, religion and cultural background, were profoundly similar in principle and purpose; the 'Om' of the Hindus, the Alpha and Omega of the Greeks, the 'Maranatha' of the Christians, the 'Emet' of the Jews, and the 'metreya' of the Buddhists—which is a reverse form of the Jewish 'Emet'.

In 'Emet' also there is a veiled charm; i. e., in the Hebrew scriptures the name of the Coming One (The Prophet of Islam) is Muhammad *M.*[267] Emet has three letters; *alpha, ma* and *tau* representing the first, middle and last letters of the Hebrew alphabet. According to this arrangement, there are three *ma's* in 'Emet', for each of its two syllables depend on *ma* which forms the nucleus of third *ma*. What, then, does Mahamadim (three M's) mean to the Hebrews? We refer again to the Song of Solomon, the great Hebrew prophet: "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O ye daughters of Jerusalem."[267] (i.e., O ye Hebrew and Christian Scholars).

In the Buddhist scriptures the Coming One's name is Metreya but the significance is the same; *treya* means three, so the word itself, literally translated, means 'one who bears three M's'. The contentions that exit among scholars, in reference to the position of these *M's* in the name of this prophet, stem only from the differences between the languages in which these signs originate. Languages have their respective forms of structure and means of expression and, moreover these signs were revealed at different stages of man's spiritual and mental capacity. Thus, it is a natural consequence that there be variations in the formation and expression of these signs. For instance, the syllable *im* in the Hebrew language is one of dignity and respect when it follows a proper name, Elohim, Mahamadim. The positions of the *M's* here indicate three

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267. Song of Solomon, 5 : 16,

great stages in the life of this promised prophet. We refer again to the words of Solomon : 'His mouth is most sweet ; yea, it is altogether lovely'. In figurative language this means that his alpha (beginning) is most sweet, his omega (end) is most sweet and his life between altogether lovely. The *im* of Mahamadim also foretells the unparalleled success and glory that shall crown the fulfilment of his mission. In support of our argument, the Hebrew scriptures give us a more detailed description of our Prophet and well nigh give his true name. Therefore, in the light of reason, consistency and historical fact, our only key to the mysteries locked within these signs is the common denominator of all—that the Promised Prophet is to have three *M's* in his name and be most successful in his mission.

Who, save the Holy Prophet Muhammad, can be said to have fulfilled and made clear the meaning of these signs ? It is a matter of fact that his name contains three *M's* and that he was successful in all his endeavours. His enemies were not successful in impeding his mission, weakening his faith or taking his life ; nay, even his bitterest enemies became his ardent followers. His creed bloomed to its fullest, his Book was revealed and recorded, even in his own lifetime. There is no greater success than that with which the Prophet of Allah is blessed.

But why, we may ask, did Solomon praise and prophesy of Muhammad and not of Jesus Christ who was his fraternal brother ? The reason is obvious. The Hebrew scriptures heaped abuse upon the Prophet Solomon, accusing him of lewdness and idol worship. Jesus apparently said nothing concerning these accusations, but Muhammad said, through the grace of God : "And they (the Jews) follow what the devils fabricated against the prophethood of Solomon, and Solomon disbelieved not, but the devils disbelieved."[268]

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268. The Qur'an, ii : 102.

The scholars hold that Solomon had a number of wives, both Israelite and non-Israelite, which is highly probable, but he did not make altars for them nor did he worship the gods of his non-Israelite wives in preference to Jehovah.[269] Muhammad alone cleared Solomon, and the other prophets as well, of these devilish fabrications, it was therefore necessary that Solomon should prophesy of Muhammad.

'Swastika'—Emblem of the Great Sun

Now that I have unveiled the profound secrets of the world's four great religions, while at the same time offering the novice an insight into the science of symbolism, I shall now reveal the mystic secrets of the Swastika, Emblem of the Great Sun. I contend, by the grace of Allah, that this is a correct interpretation. The Swastika, having probably a wider range geographically and being more universally utilized than any other symbol thriving from ancient times, is found in the old world and the new. Though its use and significance varies, it has consistently been a sign of prosperity, protection and benevolence for many peoples, both ancient and contemporary, whose lives it has graced. It was used in England by the Gauls and Celts, on coins, altars and other revered articles ; in India, on the books of Hindu shopkeepers and on black pots in fields and garden posts as a protection to crops ; in China and Japan, on the footprints of the Buddha and other revered persons (the Buddhist version of the Swastika has its arms bent to the left) ; in Athens, on the breast of Apollo ; and in similar respects in Greece, the Archipelago, Cyprus, Rhodes, Ireland, North, South and Central America.

From the glory of these many ancient kingdoms, through the superstition and crudeness of the dark ages of Europe, the Swastika endured into the age of reason and science to emerge as the symbol of the distorted philosophy and doctrine of Adolf Hitler. The persevering and stately Swastika, stripped of its

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269. T. K. Cheyne : *Encyclopaedia Biblica*, Col. 4689.

immemorial dignity, became synonymous with Aryan superiority, Aryan victory, anti-semitism and anti-anything-not-Aryan. In humiliating ostentation, it appeared on tanks, planes, guns, uniforms, stamps and flag of the German war machine, a forceful witness to man's inhumanity to man. Glory be to God that Naziism with its ominous threat to mankind was annihilated, but let us absolve the Swastika of all the guilt pertaining to the many evils which flowed in the wake of Hitler's onslaught, and let us confer upon mankind the knowledge and wisdom locked within its four arms.

The Swastika in Ancient Egypt

We trace the Swastika to that ancient African people who founded the civilization of Egypt and who used the Swastika as the symbol and built the Great Pyramid as a monument to their religion, and as prophetic symbols of a great teacher who will bring the perfect religion. History, however, gives us scant knowledge of the origin of the Swastika and that, too, is inconsistent and vague. But I believe there exists a key to every mystery, which by the grace of God and diligent work can be found ; in conjunction with religious history, Egyptology, the Great Pyramid of Ghiza and the traditions associated with the Swastika, our guide and authority shall be the Holy Qur'an, which is the latest and only pure revelation from The Knower of all Secrets, that 'Perfect Book' to which all previous religions pointed. Many secrets of this world were revealed through the Qur'an 1400 years ago, and have been accepted by most scholars and scientists only within the past century or so. Let us not waste such valuable time by keeping the reader in the porch, the door is now opened, we may enter into the house itself.

I contend that the Swastika is a contraction of five ideals of the ancient Egyptians—a Creator and four cardinal attributes —the counterparts of which we find in many parts of the world. Here we consult our authority, the Qur'an : "And they say : 'Forsake not your gods. And forsake neither *Wadd* nor *Su'wa*, nor *Yaghuth* and *Ya'ug* and *Nasr*,

"And indeed they have led many astray ; and increase thou not the wrongdoers but in error.

"Because of their sins they were drowned and then made to enter fire. And they found no helpers for themselves against Allah."[270]

We have here the names of five pagan gods 'worshipped by the Arabs also' during the time of Noah : *Wadd* the man-god, *Su'wa* the woman-god, *Yaghuth* the Lion-god, *Ya'uq* the horse-god and *Nasr* the eagle-god. Egyptologists, in deciphering the heiroglyphics of the Great Pyramid, and interpreting Egyptian tradition, give strong indications that these same five gods, or their counterparts, were revered in Egypt also—Horus and his four sons, *Amsta* the man-god, *Hapi* the lion, *Taumutf* the ox or cow, *Kablsenuf* the hawk. Now we shall establish a universal similarity of these gods (originally ideals) :

Arab	*Egyptian*	*Hebrew*	*Chaldean*
wadd—man	Horus	Adam—man	Ustur—man
Suwa—woman	Amsta—man	Aryih—lion	Nirjul—lion
Yaghuth—lion	Hapi—lion	Shor—ox	Sed-Alap—Bull
Ya'uq—horse	Taumutf—cow	Nesher—eagle[271]	Nattij—eagle
Nasr—eagle	Kablsenuf—hawk		

China	*Mexico*	*West Africa*
Tai-Tsong—eastern god	Acattal	Ibara
Sigan-fo—western god	Tecpate	Edi
How-Kwang—southern god	Colli	Oyekum
Chenusi—nothern god	Tochtti	Oz-be

The common similarities, of these symbolisms, supported by the appearance of the Swastika in concurrence with them, definitely establishes a pure and common origin, a divinely inspired monotheistic religion. As for paganism, this seems to be the natural fate of religions previous to Islam, which by Divine decree were not of a lasting nature. As in Christianity, Bhuddh-

270. The Qur'an, lxxi : 23—25.
271. Ezek., 1 : 10

ism, Hinduism, Judaism etc., the worshippers turned to the prophets (the man in the form of an idol) forsaking the God of Whom the prophets taught. In spite of these vicissitudes the original truth is not lost, lessened or destroyed, they serve as a challenge and a passive guide to a man seeking that original truth.

Albert Churchward, noted mason and historian, writes :

"We contend that the Great Pyramid of Gizeh was built in Egyyt as a monument and lasting memorial to this early religion, on true scientific laws, by divine inspiration and knowledge of the laws of the universe. Indeed we may look on the Great Pyramid as the first true masonic temple in the world, surpassing all others that have been built, with their secrets depicted on stone, symbolically, to be read by those who have been initiated into the secret mysteries of their religion."[271]

Before we begin to decipher the Swastika, let us first familiarize ourselves with the interesting science of symbolism by tracing two common symbols to their sources, and noting how they (symbols in general) can in the course of time take a turn from good to bad and *vice versa*. For instance, today's wedding ring symbolizes the unity of person, devotion and purpose between a man and a woman pledged in matrimony ; the honeymoon symbolizes their joy, independence and 'forsaking of all others.' However, when we trace them, we find the ring symbolizing a shakle or chain placed on a slave. "Now you are my bond, your free will is ended this day"—the honeymoon we trace to the abduction of a young maiden from her parents by a determined young man, whisking her off to some remote and lonely place to enjoy being along with her.

Thus we can see how many symbols have undergone changes at the hands of differrent societies and cultures, retaining only a semblance of their original meaning.

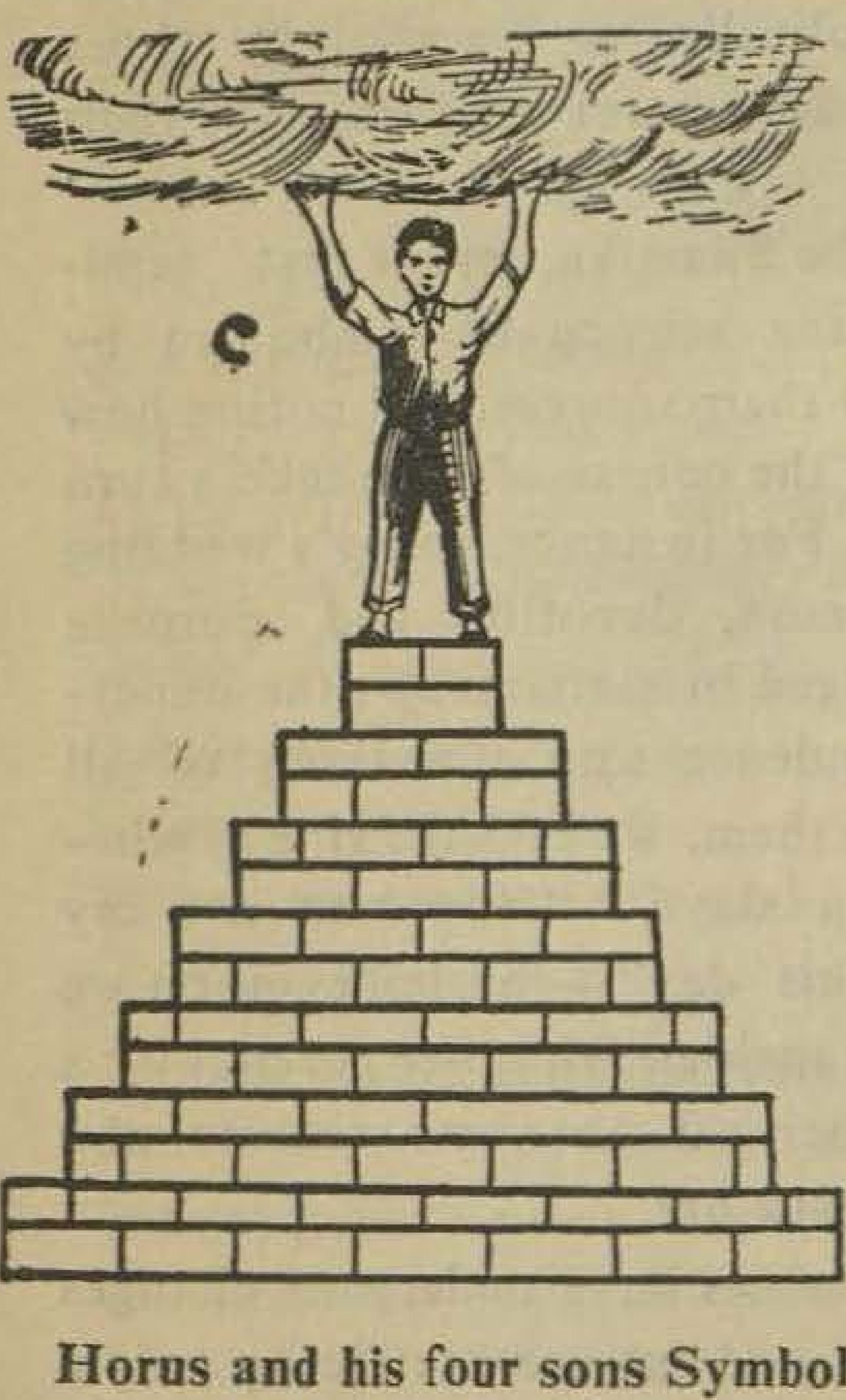
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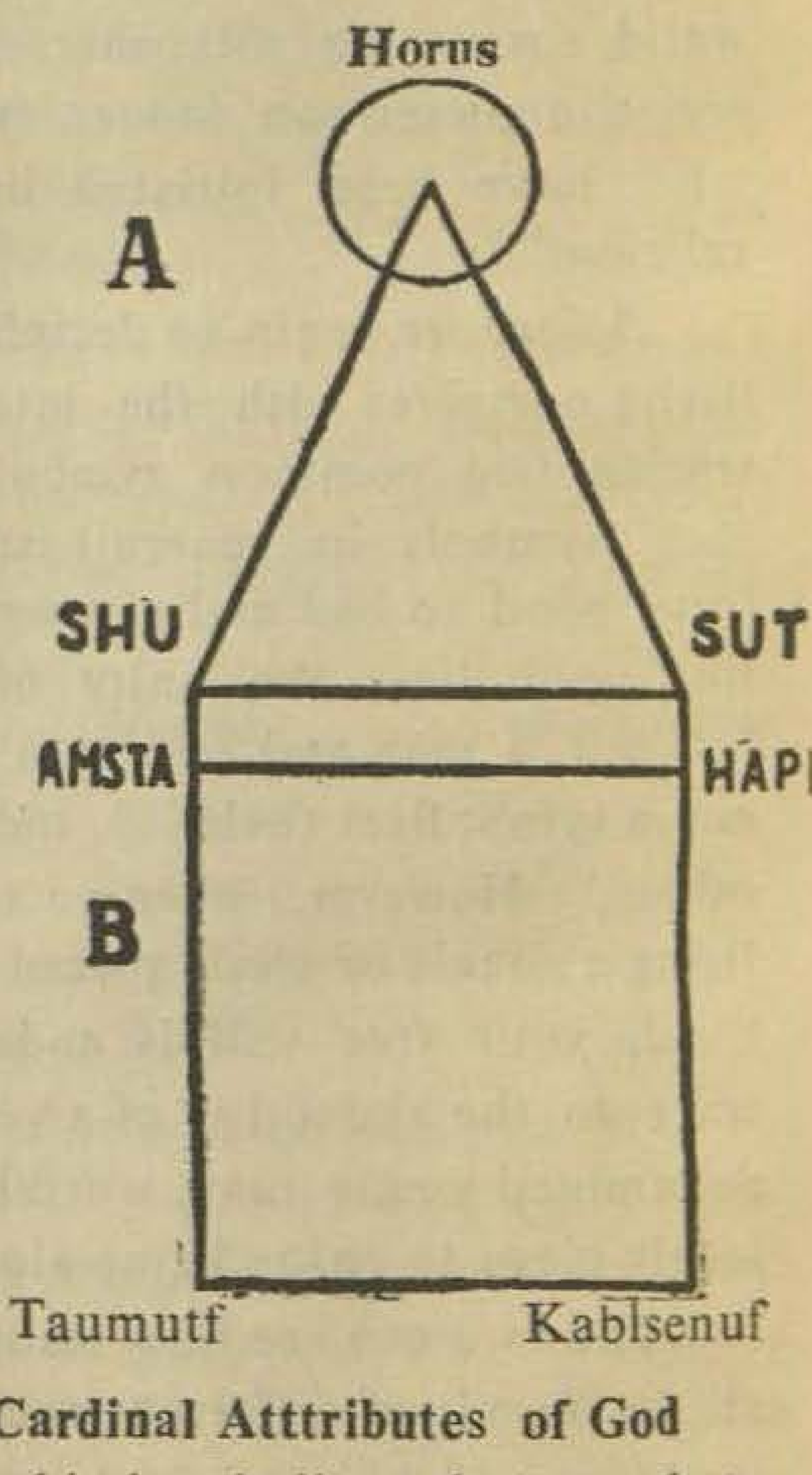
271. *Signs and Symbols of Primordial Man* : p. 9.

The Swastika represents the Great Pyramid of Ghizeh

The Swastika being 7000 years old, used by so many nations, has naturally been variously dedicated, but, by taking the mean, the consistent and the most original meanings, we establish a basis for translation. We have so far established that the Swastika is a contraction of five ideals worshipped in idol form by the early Arabs and Egyptians, who are in this case closest to the original religion. The Egyptologists tell us that Horus, the lord god, stands at the apex of the pyramid supported by four sons standing at their respective corners.

The following illustration shall facilitate our discussion.





Horus and his four sons Symbolize Cardinal Atttributes of God

The Holy Qur'an enjoins mankind to believe that prophets have been sent to all nations and peoples, with guidance from Almighty God ; that idolatory, as we see in the example of Horus

and his four sons, is the product of man's faulty reason, that impurities of scriptures are the product of man's interpolation. So we find the Egyptians and Arabs worshipping—as so many other nations—the prophets and ideals of their religion instead of The One God Who possesses all ideals of perfection, Who raises the prophets from among mankind. But we know that the prophets are not gods nor are the idols, they are but reflections manifesting to man the existence and aspects of God.

Horus—it is likely that he was a prophet or teacher of ancient Egypt—is further untrue in his symbolism, for we know that God is not a man, and has no sons or daughters, but, when we strip these symbols of all mythology, we arrive at the underlying ideals or attributes ; Horus then becomes The One Supreme God of the universe, the sons his four cardinal attributes ; All-mighty, All-loving, All-wise, All-just.

The Attributes of Allah

The first chapter of the Holy Qur'an, *al-Fatihah*, is known as 'The Mother of the Book', 'The Opener of the Book' ; it is the essence of its truth, the pith of faith for millions of Muslims and all that is, or of, Islam is embodied in its seven ever-living verses. It begins :

> "In the name of ALLAH, The Beneficent, The Merciful. All praise is due to ALLAH, Lord of all the worlds ; The Beneficent, The Merciful ; Master of the day of judgment."[272]

The four cardinal attributes are contained in these three verses and they are the basis of His aspects, His other divine qualities emanating from these. The attributes of God remain constant, as we can see, the difference being that later religions are naturally more comprehensive in the significance and appli-

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272. The Qur'an, 1: 1—3.

cation of them. Here again Islam is superior to other religions, for the Qur'an does not leave us to surmise His qualities but definitely states and explains Divine attributes, which have incidentally served to enrich the vocabularies of other religions.

He is *Rabbul a'lameen*, Lord of all the worlds (All-mighty) ; He is *Rahman*, The Beneficent (All-loving) ; He is *Raheem*, The Merciful (The Wise in kindliness) He is *Maliki yaumideen*, denoting His impartial justice.

Symbol of Cow, Bull and Horus

We have now established that these symbols, as used by the ancients, served to reflect a particular attribute of God ; in a more direct sense, they served to denote the results of man's works supported by that attribute. For instance, the bull was a symbol of fertility because of its reproductive power and the ensuing great benefits to man. After all, the cow or ox was the basis of early civilization, and the cow likewise became the symbol of culture. The cow gave milk, pulled the plough, and watered the field. When we consider the condition of early man, we can readily see the importance of these animals. Important these animals certainly were, for, if man had not, through their help, broken the soil, planted and settled, the stone age would have been perpetual.

There are two chapters in the Qur'an which throw a flood of light on this subject, one is the second chapter, "The Cow", the other "The Family of Imran", the third chapter. Both these chapters begin with the letters 'alif', 'lam', 'meem.' 'alif' in Egyptian and Phoenician heiroglyphics is the cow, which is used to till the earth in preparation of planting seed, 'lam' is the stick or rod used to subdue and control the cow, (its shape is reverse in Arabic and in English), 'meem' is the water that nourishes the seed to harvest. The cow necessarily symbolized culture to early man, but it is one phase of a particular kind of culture. The Qur'an sheds light on the cultural growth of man, stating that it is twofold, spiritual and physical. The cow, therefore, symbolizes the physical and the

spiritual. The cow symbolizes the tilling of the earth (physical culture) and also brotherhood and unity of purpose (spiritual culture)[273], which are both mutually supporting. In Hebrew, *Amram* means 'the sheaf of ripe corn', i. e., the product of physical culture—man's evolution to spiritual purpose. At the battle of Uhud, the Holy Prophet saw in a vision cows being slaughtered. He himself gave the interpretation that in that battle a number of his Companions would be killed, i. e. his companions were called cows for their compassion and mutual love.

In the Vedas we read that the *Bull* supports the universe, but the Bull is physical and spirtiual culture, sole cause and sustainer of the earth. In Chinese philosophy there are three words 'ann, ho, and ping'. Ann (rice-in-the-mouth) signifies providence, the first necessity of life.

The basic ideals of these examples are contained in His first cardinal attribute, *Rabbul A'lameen* ; that is, He is Lord of all the worlds, through which come the laws of nature, creation, sustenance, development, and protection.

After the cow or bull, in Chinese Philosophy 'HO' was figured 'A woman in the tent'. Look in the book of nature you will see that birds make their nests when love ripens. Woman, nest, home and love are synonyms. (This is *al-Nisa*, the fourth chapter in the Qur'an). In Egyptology, after cow or bull, is a woman and then comes the food (*al-Maida*), the table spread for the whole family of mankind. It is a spiritual love or love of God and love of humanity in general, which in the terminology of Qur'an is *Rahmaniyyat*. Then comes the third attribute 'Wisdom', the creation of cattle (*al-An'am*). Therein is a 'Wisdom' that man learns from them—anatomy, medicine, language and mechanical wisdom—that God hath laid in them. After that comes *Al-A'raf*, the hights and

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273. Rigveda 9 : 112.3. It is : 'A bard am I, my dad is leech, mummy is corn-grinder, striving for wealth with various plans we live together like cows.

elevated places ; you may name this spiritual wisdom. It is in the terminology of Qur'an "The Book and Its Wisdom." And in figurative language, it is an eagle. In Chinese philosophy it is 'Ping', or the equality of the hearts.

After provision (cow), house (woman), equality of hearts (table spread for the whole family of mankind), revelation (Wisdom-Eagle), now comes the 'Lion.' This is a symbol of justice at the gates of courts, sleeping when people make no mischief, howling when malevolence is abroad. In the Holy Qur'an there are two chapters. The Spoils of war (*al-Anfal* and the Immunity (*al-Tauba*), i.e., the lion is howling). Those who have taste in the philosophical research of the Holy Qur'an will realize that how the lion reposes and howls. In the *al-Anfal* (voluntary gifts to the quelled and repressed community), the lion is sleeping, for everything is going on in order to do justice. And how the lion howls in *al-Taubah*. This marvellous subject is epitomized in a very small chapter (*al-Fatihah*) of the Holy Qur'an :

There are four bearers of the throne of our Lord, i.e., Authorship, Love, Wisdom, and Justice (*Rab, Rahman, Rahim, Malik yaumiddin*). But here we are considering the first eight concurring chapters of the Holy Qur'an. As it is said : And the angels will be on the sides thereof, and eight will uphold the throne of their Lord that day above them."[274] And this was fulfilled on the day of the victory of Makka. Quite analogous to it is, in Egyptology, that on the corners of universe there are four angels that support the universe or heaven or the Kingdom of God. Christian missionaries vainly tried to fit their Gospel writers' rounded figurs into these squares of the Attributes of God. And look at this nonsense, that Matthew is a man, Mark is a lion, and John is an eagle,[275] Egyptology symbolized the four creating powers of the Almighty (called mataphorically His Mighty's son) and they, feeling sad that Jesus had no sons, state therefore the four Gospel Writers are his sons. More sensible are those who said our Holy Prophet had four mighty

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274. The Qur'an, 69 : 17.
275. Churchward, *Primordial Man*, p. 321.

sons and the fourth of them was All, the lion of God. But these are only chuckles for childlike people. The four fundamental attributes, Creating, Loving, Wisdom and Justice, each of them is necessary and in a way complementary to one another. Creating without love and love without wisdom and wisdom without justice is futile and ineffectual. The Qur'an does not begin with the vague genealogy of a certain person nor with the blurred geology of Genesis. It is the pure (untouched by human hand) Word of God, the Wise, the Best Knower. So it begins in the Proper name, the Almighty and His four foremost attributes, Authorship, Love, Wisdom and Justice.

These are in Egyptology Cow, Woman, Eagle and Lion. Perhaps someone of you may think that the four or five idols of the pagans and the idolatory of the Old Egyptians (whether or not they were worshipped all over the world) have no concern with the high ideals of monotheism or True Theology. I draw y ur attention to the Vision of Ezekiel, the well-known prophet of the Bible. He, in the very begginning of his book, states that he saw a vision of God when he was captive in Babylonia. He saw the likeness of four living creatures, and this was their appearance :

"As for the likeness of their faces, they had the face of a man, and the face of a lion, and the face of an ox, and the face of an eagle."[276]

Now you have noticed that those four images of stone became the subject matter of the vision of a prophet. As if the 7000 years old Egyptology were reaffirmed in the vision of Ezekiel, who was 595 years before Christ.

Again we read it (in a book of 100 years after the Christ) in the revelation of St. John, who says : "I looked and behold a door was opened in the heaven and the first voice which I heard said : Come up hither, and I will show thee things which must be hereafter." He saw a throne "and before the throne there was a sea of glass, like unto crystal, and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."[277]

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276. Ezekiel, 1 : 5,10.

277. Rev., 4 : 1,6,7.

The words "I will show thee things which must be hereafter", are worth noting. They indicate that it is not an old story but a prophecy which must be fulfilled hereafter. Therefore it is evident that Jesus had no connection with this prophecy of the old times. What a wonderful prophecy it was ! First of all, it is propagated in all the countries of the world. Secondly, the Pyramids of Egypt, the most marvellous wonder of the world, from the height of 500 feet stood for 7000 years proclaiming this forecast. Thirdly, the revelation of a great prophet Ezkiel and also St. John verify this prediction both before and after the coming of Jesus. This prophecy of fame, prestige, glory, and honour was fulfilled in the person of MUHAMMAD (peace be upon him). The Pyramids, the Swastika, the Book of the Dead, the revelation of Ezekiel, and St. John, all unanimously declare that there is one person Horus or Great Sun, i.e. Almighty God Himself, his four 'sons' are its attributes who created the universe. In the figure of the Swastika these are his arms who created what is in the East, what is in the West, what is in the South, and what is in the North or what is up in the heavens and down on the earth. In the phraseology of the Holy Qur'an, he is the Creator of the heavens and the earth. His four sons are His foremost four attributes, Creator and Nourisher, the Beneficient, the Merciful, the Master of the day of Judgment.[278]

WHO IS HORUS ?

Horus, designated in the centre of a triangle above the square of Pyramids at Gaza in Egypt, is the great Sun. Likewise the figures of the Swastika show that it is the central point where the four arms of the Swastika meet or cross one another. This centre is the Almighty God, no doubt, Whose four arms are designated as his 'sons', who made the universe complete and perfect. But there are some figures, which denote Horus as the

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278. The Qur'an, 1:1—3.

first man-god. He is the Sun and he is the man indicate that he is the man who took colour from Allah, by worshipping Him most ardently. As the sun is the mirror, so was he coloured with the attributes of God to the greatest human extant. Therefore in the whole kingdom of God there is only one Prophet that has been addressed by God Himself as the sun : "O Prophet, We have sent thee as a witness and a bringer of good tidings and a warner and as an invitor unto Allah by His permission as a light-giving sun."[279]

Just as when the sun rises all darkness disperses, so, when the Holy Prophet was raised to the prophethood, the darkness of ignorance fled away from the country. Instead of 'Wadd' etc. (bull, man, lion and eagle), it was proclaimed : " There is no God save Allah." And those figures of Egyptology, Man, Cow, Eagle and Lion, or Adam, Aryih, Shor and Neshar of the Bible, were truly interpreted by the Lord, the Beneficent, the Merciful and the Master of the day of Judgment, or, in other words, Almighty, Merciful Wise in kindness and Just. These are the four foremost attributes of God that were at one time given to stone gods but were now restored to the One Omnipotent Allah. And it was proclaimed : This is the God Who begetteth not nor is He Himself begotten. He is One, but His Unity is not one of a series. He is not one of a calculation, because the numbers one, two, three etc. have their fractions ½, ⅓ and so on and so forth. This unity of God is not like the unity of the United States of America, which is divided into a series of smaller states. The Unity of God according to Islam and to a rationalist is One God only, no son, no father and no mother of God, nor is there any parallel to Him living in a single house.[280]

279. The Qur'an, xxxiii. 45,46.

280. Ibid., Ch. cxii.

Now comes the question of Horus the sun or the god of many nations of the world. A very impressive argument had been given by Solomon the great unto the Queen of Sheba and it is a strong hint to the Freemasons who admire Solomon very much. Well, the Queen of Sheba came to see the Solomon. She was a worshipper of the sun. As the Egyptians were adorers of the sun and believed that the sun is the creator nourisher, and sole cause of rain and fertility of the land, Queen's throne was decorated in adoration of the sun. Solomon made for her a pathway of glass, having running water underneath it. When she came to the pathway, she was puzzled and perplexed as to how to cross the running water. Seeing this, Solomon said : "It is a palace made smooth with glass.[281] Thus he convinced her, that God is the real force behind all the symbolic language on the throne.

So Horus the second, or Rā is not a creator of the universe, the real Fashioner behined it is God. But, as in the physical phenomenon the sun is changing the seasons and gives the rain, light, life, unto living beings but is sub-servient to the law of nature and is created by Almighty God, so, analogous to this, there is a spiritual sun that is called in Egyptology 'Horus' Christian missionaries proclaim that it is Christ, We have no grudge against Jesus. The Muslims believe in him, and admire him from the core of their hearts. But the question is : Is there any claim in the four Gospels that Jesus himself said, 'I am the sun of this universe ! The saying of Jesus, 'I am the light of the world,' is like those other sayings, 'ye are the light of the World'[282] and "Let your light so shine before men that they may see your good works."[283]

281. The Qur'an, xxvii, 44.
282. Matt., 5 : 14.
283. Ibid., 5 : 16.

He is the morning star, who came on the horizon to give good tidings that the day is at hand. Compare Cruden's Concordance : The morning star, which precedes the coming of the day, is given as a designation.[284] The star of the wise men is a subject of much discussion.[286]

The sun was an object of worship and adoration in a great part of the world. The phoenicians worshipped it by the name Baal, the Moabites as Shemosh, the Amonites by the name of Moloch, and the Israelites by the name of Baal, the king of the host of heavens. It is adored three times a day as Surya Devta in India,[286] is equally worshipped by the Zoroastrians, as in ancient Egypt and in all other countries and religions. It was an evil form of goodness. There was a prophecy in all the scriptures, that a great sun will appear on the horizon of the spiritual world.

284. Rev., 2 : 28.

285. Matt., 2 : 2.

286. It is named *tri-kal sandhya* in the sacred scriptures of the Hindus. We read in the Veda : Udyate nam Udayte nama etc. (Glory to him when rising, when ascending ! Glory to him when he hath reached the Zenith.), Ath., xvii, 22, 23.

OLD EGYPTIAN "BOOK OF THE DEAD"

An ancient scripture "Book of the Dead" as we know it, is not written in letters In the study of writing it is important to remember, that in the widest sense, it includes both ideographic and phonetic writing, Ideographic writing consists in the use of symbol to represent visible objects or the ideas which are associated with those objects.

It is probable that writing was at first purely Ideographic. In popular language the term 'writing' is confined to alphabetic writing. When we speak of the writing of Egypt we are liable to forget that in this case writing means some thing quite different from which we ordinarily understand by it. Ancient Egyptian's "Book of the Dead" is in ideographic symbols, the exact meaning of these symbols is difficult to understand. The parable of all this delirium is: That some men of different tastes and occupations were sitting in a corner of a park. The voice of a partridge came to them. Of them a Muslim said "Look here, even the birds glorify their Creator. It sings, 'Glory be to the Glorious.' 'Glory be to the Glorious.'

Another man was Hindu by faith, he said : It sings Rama, Sita, Dashrat ; Rama, Sita, Dashrat.

The third associate a Christian minister claimed, It sings, Matthew, Luke, Markas ; Matthew, Luke, Markas.

The fourth comrade who was a grocer, he shouted no, it chants, Onion, garlic, radish ; Onion, garlic, radish.

The fifth of them was a cigarette dealer, he proclaimed at the top of his voice, It whistles, 'Matches, cigar, cigarette ; Matches, cigar, cigarette.

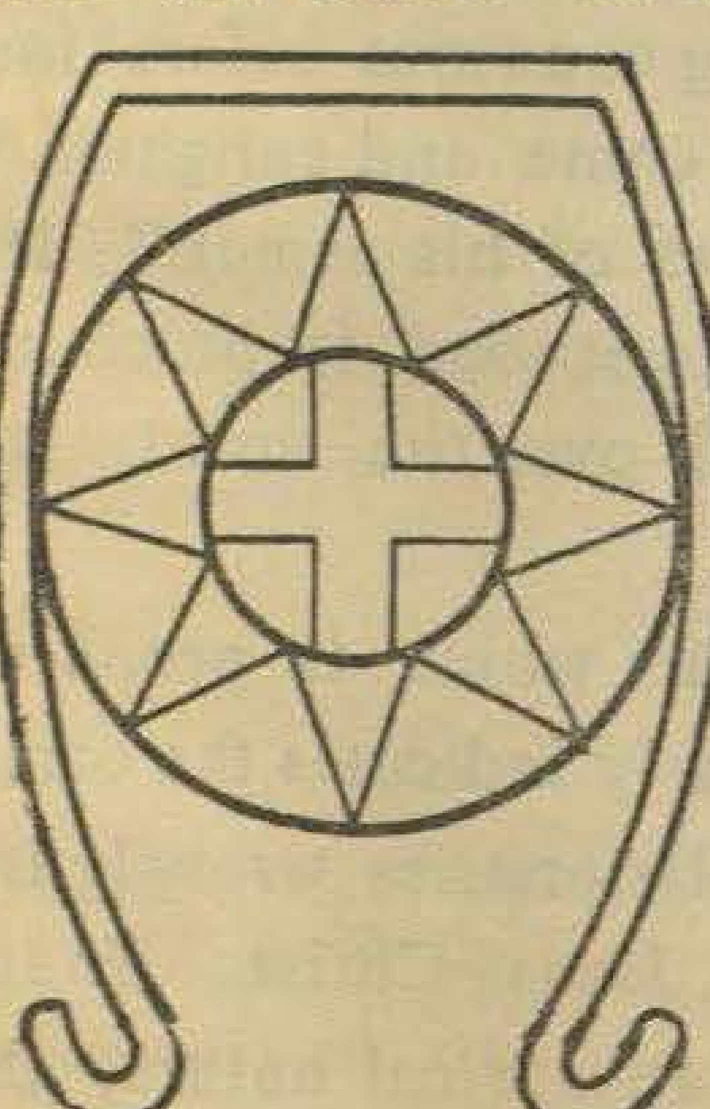
The sixth compeer who was wrestler roared, You are all wrong. It apprises, long live the Hercules ; long live the Harcules. Just this is the case of Egyptology. First of all comes the name

of this book. Some of the scholars read its name "PAR-M-HRU" and translated it PAR (coming) HRU (day) M (from) i.e. 'From the coming day'. On it Dr. Pleyte said : It is wrong, it means 'Going forth from the day, and another Egyptologist Bruch Bey translates it 'Book of outgoing by day'. After that a scholar Lefedure maspro and Reno interpret it 'Coming forth by day, On this James Churchward writes in his book, "Lost Continent of Mu" (p. 108) its real reading is 'PAR-MU-HRU", PAR (coming), HRU (sun), Mu (i e. Coming sun Muhammad.)

I have discussed thoroughly in this article that in the Veda, Bible, and Buddhist scriptures the mystic syllables OM, Ma-ra-nata, Emet, and Maitreya are pregnant with the Mighty 'M' of Muhammad. Some conclude: There are two 'Ms, and others infer there are three 'Ms' (in Muhammad) according to their style of writing,

An another prophecy
The coming 'MU' (Muhammad.)

A prophecy more antique than the prophecy of 'Swastika' is mentioned and its age is supposed to be seventy thousand years old block. It is a symbolic figure, its outer portion is a



SEVENTY THOUSAND YEARS OLD PROPHECY OF THE COMING PROPHET MU

The Empire of the Sun Who has Eight Rays fall on all Mankind.
"The Lost continent of MU"
p. 123 by Churchward (1950) New York

shield, under it is a sun with eight rays and a small circle, in the centre emblem of universal sovereignty. This symbol means, "The empire of the sun who has eight rays, falling on all mankind." (*The Lost Continent of 'MU'* by Churchward, p. 123 1950, New York).

It is an incomplete interpretation of that symbolic prophecy. Please hear the real significance of that :

1. First of all there is a shield or shelter, that means peace and tranquility i.e., Islam or revelation of Muhammad.

2. The sun with eight rays, there are eight letters of Muhammad i.e. the sun (Muhammad) comprises eight rays.

3. This prophecy is relating to 'MU' (Muhammad).

4. Small circle denotes the whole earth.

5. The central emblem of universal sovereignty.

6. Number 4 and 5 signifies that the prophethood of 'Mu' is not tribal or of a particular nation, just like the sun its rays are benevolent for the whole mankind.

This prophecy is transmitted from the Mu continent that was submerged and lost in the Pacific ocean near Fiji Islands. The said continent was lost in the depth of a deep ocean but it restored its deposit to the neighbouring countries before inundation. "That a great prophet will come and enlighten the whole earth with his eight rays (letters of his name)." It is a fact obvious that Muhammad's prophethood is proclaimed from every minaret of the mosque all over the world. It is as evident as the sun.

So there are sixty attributes of that sun which is prophesied in "The Book of the Dead", which clearly indicates the coming of the Prophet of Islam. Christian missionaries wrongly tried to force some of those attributes on Jesus Christ. Though symbols and signs are mostly of an allegorical nature, their meanings are not ambiguous. Here are all of them :

Note: Before I discuss the sixty aspects of Horus, I confess that the signs and figures are mostly difficult, so I do not take the responsibility for the correct translation. I rely on the readings of the Egyptologists. I am much indebted for this to Mr. Albert Churchward, the Freemason, writer of the book, *Signs and Symbols of Primordial Man*. The citations given are from this book.

1. The Childhood

In 'The Book of the Dead' chapter 58, Horus is shown circumcised and with drops of blood falling. Circumcision is a covenant of God with Abraham and is so important in the sight of God that, when Moses postponed his son's circumcision, the Lord God was so furious with him, that he sought to kill the great prophet. Then Zipporah (Moses' wife) took a flint, and cut off the prepuce (foreskin) of her son and cast it at the feet of Moses. The illness of Moses abated and he was soon restored to health.[287] And when the children of Israel did not practise circumcision, they were not empowered by God to conquer the Promised Land.[288] But metaphorically, circumcision signifies the "Vow for serving only One God." The unity of God and to worship him only is the nucleus of the teaching of Muhammad, who was not only circumcised but was a devout messenger of the unity of God.

2. The great mother of many teates[289]

These are significant words in Egyptology. The mother's name is 'Kat' And is always associated with 'Isis' "many teated or many breasted". 'Makkah' in Arabic means 'The breast of mother'. It is the mother of the Holy Prophet, as well as the Mother of all the nations ; hence its second name is Umm al-Qura, the mother of the nations. Figuratively, it is

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287. Exod., 4:24-26.

288. Josh., 5:3.

289. *Primordial Man*, p. 123.

the many breasted or many teated mother, the real mother of the whole world.[290]

3. At the age of Prophethood

"At the birth of Horus the powerful scorpion stung him." There are two births of every prophet, one is from his mother and the other is from God. At this second birth when our Holy Prophet was raised to the prophethood the scorpion (enemy) was very powerful and it stung him very badly.

4 His age of life is stated to be 12 years

Surely for 12 years the life at Makkah of our holy Prophet was hard and terrible and there were scorpions all over the country.

5. Horus is designated 'Corn Spirit'

Amidst enemies continually stinging, he will grow steadfastly. His religion will be as a young ear of corn. As it is stated in the Holy Quran : "That is their description in the Torah and their likeness in the Gospel like a sown corn that sendeth forth its shoot then strengthenth it and riseth firm upon its stalk, delighting the sower.[291]

6. It is said, "He is a Fishman"

We know a Fishman, Jonah, (Companion of the fish).[292] Like Jonah Our holy Prophet went into the mouth of a cave, and after three days came out. It was a great miracle that the enemies' search-party, though standing at the entrance of that very cave, did not see the Prophet of God.

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290. The Qur'an, VI:93. وهذا كتاب انزلناه... لتنذر ام القرىٰ و من حولها
ذالك مثلهم فى التوراة و مثلهم فى الانجيل كزرع اخرج شطئه فازرة

291. The Qur'an, XLVIII : 29.
فاستغلظ فاستوىٰ علىٰ سوقه يعجب الزراع ليغيظ بهم الكفار

292. Ibid., 68 : 48 فاصبرلحكم ربك ولا تكن كصاحب الحوت

7. **"The great chief of the hammer"**

The hammer is a symbol of the Freemasons, the sign of smoothing the surface. Positively Muhammad was the Great Chief of hammer who broke all the rocks and barriers that part the nations of the world and smoothed the whole world of religion. With this, read the Freemasons creed : In this house of the 'double axe' (or hammer) would be the representative of "The Great Chief of the hammer" of Egypt, the same as the One we find in Maxico.[293]

8. **"The Great One," "The Mighty One"**

Surely it was Muhammad, who was all alone at first amidst 60,000 of his enemies who was that mighty one, the great one, who overcame at last so that those 60,000 enemies became his friends and every one of them was ready to give his life for him. **A "unique Mighty One and Great One"**, who fought against thousands of his enemies, in the front line. He never killed any one with his sword and no one had power to kill him. In the long battle lasting ten years, there were 120 martyrs and only 150 of the enemy were killed while ten million square miles of land was conquered without a blood-shed. What a Great One and Mighty One he was ! Glory be to Allah and honour to Muhammad !

9. **"The Blind One"**

A difficult problem no doubt, but in the original figure, Horus is designed as that against his eye is bush, i.e. the blindness was not in him in the real sense but there was a thick bush before him. Its significance here from the tongue of the Holy Qur'an : "Did he not find thee an orphan and give thee shelter ? Did he not find thee groping, and show thee the way?[294] Before the revelation came upon our holy Prophet

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293. *Primordial Man*, p. 32 ; *The Book of the Dead*, Ch. XVII.

294. The Qur'an, 93 : 6,7-الم يجدک يتيما فاوىٰ و وجدک ضالا فهدىٰ

darkness prevailed all over the world. The holy Prophet was seeking the way to bring mankind out of it. He was, as it were, groping in the dark in search of light. This state of affairs, in this utter darkness, no book or guidance in the original purity existed. If there was a ray of light in a scripture, it was so wrapp.d up in coverings by the padres and pundits that there was cimmerian darkness all over the world It was only natural that man could not find the way out of it. Hence it is stated : Thou wast groping in the dark, so He showed the way. This is the true significance of "The Blind One".

10. Horus the Emerald Jewel

'The Emerald Jewel' signifies which eradicates sins and refers to his righteousness which is unparalleled. The meaning of this 'rays of light' i.e. His sublime manners are tremendous. So it is verified by the God Himself: "And most surely you conform to sublime morality".[295] It is also said : "Prince of the Emerald Jewel" i.e. having sublime manners.

11. The Lord of the Heart

In figurative language this is a crowned heart, with which are three rods of light. This indicates that his heart is the king of hearts, the only and the unique king, whose control was not only over the physical bodies of men but also over their hearts giving light to the world. This light is of three kinds, Provision, Love and Wisdom, or as the Freemasons say : Power, Wisdom and Love. In Islamic theology it is the Holy Qur'an with its wisdom and the excellent example of the Holy Prophet.

12. The Light of the World

Prior to our holy Prophet, there was no conception of the whole world. Every prophet came to his own nation and

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295. The Qur'an, 68 : 4. وانک لعلیٰ خلق عظیم

country. Moses and Christ were for the Israelites and they had nothing to do with other nations. It is said about Christ: 'And thou Bethlehem in the land of Judah art not the least among the princes of Judah; for out of thee shall come a governor, that shall rule my people Israel."[296] "But he answered and said: I am not sent but unto the lost sheep of the house of Israel."[297] Jesus was not for all times, "As long as I am in the world, I am the light of the world."[298] The Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither be goeth. While ye have light, believe in the light, that ye may be the children of light."[299]

Paul has given good reasons for this, he says:

" When I was a child, I spake as a child; I understood as a child, I thought as a child; but, when I became a man, I put away childish things."[300] Before it he said: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."[301] The holy Prophet is the Alpha and Omega of all the prophets that have been raised to all the nations of the world, as the holy Qur'an asserts: "We have not sent thee but as a mercy to all the nations,""[302]

13. Horus in tears

In Mexico antiquities' Horus has been shown in tears. There were the tears of Hezekiah, the tears of Job, of David,

296. Matt., 2 : 6 ; Mic. 5 : 2 ; John 7 : 42.
297. Matt.. 15 : 24 ; 10 : 5, 6 ; Acts, 3 : 25, 26 ; 13 : 46 ; Rom., 15 : 8.
298. John, 9 : 5.
299. John, 12 : 35, 36.
300. 1 Cor., 13 : 11.
301. Ibid., 9, 10.
302. The Qur'an, XXI : 107, وما ارسلناك الا رحمة للعالمين

Isaiah, Jeremiah, and Ezekiel, but all these tears were for their own fears. And Jesus wept on the death of Lazarus. Every one of us sometimes sheds tears, but the tears of that man are precious who shed his tears for human degradation in general and he is shown saying to his tears :

"Ye are tears, made by my eye in your name, O men !"

Just a pen-picture of our holy Prophet, when he was crying in the cave of Hira for the evils of men and asking guidance for the whole human race, and these ceaseless tears brought down the heaven in tears.

14. The Eradicater of sins

There is only one reference in Luke, that Jesus said : "Father forgive them ; for they know not what they do."[303] It is not recorded by Matthew, nor by Mark or by John. More than that, even in authoritative MSS. It is omitted. For these reasons this verse is a spurious one, but given much preference by the propagandists. Even granting it to be genuine it is only a half truth, for the reason that, in the original quotation, " Eradicater of sins " is followed by the words, "And the grass rope," which signifies 'drawing up from the darkness to the light'. So in Freemason terminology it is designated as "a cable two" rope 'which signifies their belief in God and their dependence on Him and that they devote themselves to His will and service.'[304] Now compare the above discussed verse of Luke about the ' forgiveness of sin ' with the prayer of the holy Prophet. When he was wounded, bleeding, thirsty and famished owing to his enemies at Taif, he nevertheless raised his hands and prayed. It contains a plea for forgiveness for them but more than that " guide these people in the right path for they do not know what

303. Luke, 23 : 34.

304. *Primordial Man*, p. 205.

they do. Not only forgiveness is sought but also "a cable two-rope" to draw them out from the abyss of darkness into light. The charm in this case is that they were really drawn up. They all believe in him and holdfast to the cable, but not the cable two—rope of the Freemason but "the cable of Allah" stretched from heaven i.e. the Qur'an.[805]

15. The young ear of corn (see No. 4)

The young ears of corn springing from Horus' ' mummy near the running water, they say it is Horus represented as a bringer forth of food in the shape of corn or ear of corn near a water-fall.[806] After twelve years of persecution they resolved to kill him. When they saw so small a tiny seed of corn set amidst mighty thorns, growing and gaining firm hold in such rocky ground and day by day strengthening more and more, they unanimously resolved to kill and bury it, but at that time the seed or truth multiplied and ears of corn sprang from it. It was also near the running water of revelation pouring from heaven so not even the whole world could resist it. That was the religion of Horus i.e. Islam.

16. Horus is Osiris in his rebirth

The flight from Makkah to Madinah was Muhammad's rebirth, but what is 'Osiris'? It is a very significant word. It denotes 'judgement'. So the life at Madinah is a judgement in its true sense. At Makkah persecution, oppression, tyranny, hardship and cruelty passed all bounds. Now come the judgement. We are so sad when we don't see the day of judgement in the life of Jesus in this world. His life ended in tragedy. But in the very life of our holy Prophet the day of judgement occurred. The promised day of judgement came. The case relates to two parties. Violence, vehemence, intensity and might

805. The Qur'an, III : 103. واعتصموا بحبل الله جميعا ولا تفرقوا
806. *Primordial Man*, p. 73

was on one side, virtue, purity, artlessness, freedom from guilt and sin was on the other. Osiris the innocent got the favourable decree and offenders went to their doom. This was the day of judgement on this earth. The day of judgement foretold by all the prophets.' 'The judgement of God."[307] "The Ungodly shall not stand in judgement, nor sinners in the congregation of the Righteous!"[308] I will sing of Mercy and judgement, unto Thee, O Lord, will I sing."[309] Many seek the ruler's favour, but every man's judgement cometh from the Lord."[310] Hail to the victorious on the judgement day!

17. The Elder !

There are two births of Horus, as already stated above. At the beginning of revelation Prophet Muhammad lived at Makkah for some 12 years and afterward he lived at Madina for some II years. There are two Horus's, one younger and the other elder. Thirty years is a round figure or there is a mistake of a few years in the record, or a make up of Christian Missionaries. It was a continuous life of 12 years at Makkah and II years at Madinah i.e. 23 in all to the last, but he was the elder at Madinah in success and prosperity. Jesus' first twelve years are in the carpenter's shop. No one knows a single fact of this period for certainty, but Muhammad's 12 years at Makkah and eleven years at Madinah, i.e. 23 years in all, is a historical fact and, elder in age he was unique in mercy and victory.

18. The Lord of heaven !

This denotes the living soul of 'Rā' (The Sun) in heaven. Rā is the name of the sun in the heaven, no doubt. If material sun is the lord of the heaven, our holy Prophet is

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307. Deut., 1 : 17 ;
308. Psalms, 1 : 5.
309. Ibid., 101 : 1.
310. Proverbs, 29 : 26.

the lord of the spiritual heaven. Or lord of the kingdom of God on this earth while the last prophet of the Israelite was the morning star bearing good tidings " That the sun is coming."

19. The lord of the double horizon

This means that Horus is the lord or king of both the worlds, the physical and the spiritual world. Muhammad's dignity as a ruler and as a prophet is an admitted fact. Jesus explicitly said: " My kingdom is not of this world, if my kingdom were of this world, then would my servants fight."[311]

20. The god of the north and the south

In Egyptology the god of *nurtunga* and *warringa,* it is quite clear that our holy Prophet was not an Ishmaelite prophet as Jesus was of the Israelites. The holy Prophet was sent to all the nations of the world, as the Quran emphesises. His light is neither of the east nor of the west.[312] (Warning! Do not be misled by the word ' god ' in the quotation. It is a title of dignity; angels and prophets are referred to in the Bible as gods).

21. The stream of which no body can take away the water!

"O, this *Hahotep,* the very great, the stream of which nobody can take away the water, for fear of its roaring."[313] Herein is meaningful description of the holy Qur'an. Whereas the Gospels water is always the subject of addition and omission, it is the Qur'an that is resounding all over the Islamic world from the first advent of its revelation to this day. Carefully read the following words of Egyptology and compare them with the words of the Qur'an. It is an incomparable miracle : "The

311. John, 18 : 36.

312. The Qur'an, 24 : 35.

من شجرة مباركة زيتونة لا شرقية ولا غربية

313. *Primordial Man,* p. 70.

God Who is the lofty one keeps watch over it, in order that nobody may come near it. I am the Eagle which is on the stream without end." Quite analogous to this the Qur'an says: "We have revealed the Reminder and surely We are the Guardian."[314] Again it emphasizes "Surely it is a honoured Qur'an, in a Book that is protected; nor shall touch it save the purified one. A revelation from the Lord of the worlds"[315] Again it says: Nay, it is a glorious Qur'an in a guarded tablet."[316]

22. The great water god ![317]

Behind this conception lies a thought which is found among many primitive peoples, and particularly among the Hemitic tribes of Africa, with whom the Egyptians had close ethnological and cultural connection. King was identified with the water of life and the tree of life. This may be interpreted to mean: as water is the source of all life, it draws attention to the equally remarkable spiritual truth that it is only by Divine revelation, which is again and again compared with water in the Qur'an, that life is given to a world by His Book complete and perfect otherwise dead in sin and corruption.

23. Horus as the child

Horus the child as bringing food by the rising of the Nile.[318] The food of Egypt without doubt, was dependent on the periodical overflow of the Nile. Similarly spiritual provision relied on a spiritual Nile *i.e.* the Qur'an. So Egypt was even-

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314. The Qur'an, 15 : 9. انا نحن نزلنا الذكر وانا له لحافظون
315. Ibid., 56 : 77-80.
انه لقران كريم فى كتاب مكنون لا يمسه الا المطهرون
316. Ibid., 85 : 21-22. بل هو قرآن مجيد - فى لوح محفوظ
317. *Primordial Man*, p. 114.
318. Ibid., p. 78.

tually watered with it and the prophecy was thus fulfilled in its real sense.

24. The chief of the Nomes !

Nom in French means a given name, title, or pen-name etc. In Egyptology it is a territorial division. The Muhammad or Ahmad was a unique name, never having been used before the coming of the holy Prophet, quite contrary to this, Jesus was a common name. There were many Jesus's besides Jesus the Christ. One of them was 'Yehoshua,' a commander after Moses.

25–27. Have already been discussed, see No. 10, 12, 13, respectively.

28. The red god

The red god of the Mexicans (Central America) It represents Horus as the divine avenger of the suffering 'Osiris'. He is also the just and righteous judge, who does justice in the judgement hall of the 'Mati' on the day of doom. In the Ritual chapter 57, he is thus addressed : "O *fairsome* one, thou who art over the two earths ; red god, who orderest the block of execution, to whom the double is given, as Horus at his second coming." There is no need of any commentary on this. Our holy Prophet's two names represent his two lives. The life at Makkah and the life at Madinah. The life at Makkah is an Ahmad's life and life at Madinah is a life of Muhammad. Muhammad is of red as it is said : As the divine avenger of the Suffering *Osiris*, just and righteous judge, who does justice in the judgement hall. Now the word Madinah means Judgement hall. It is from the root '*din*' which signify requital or judgement. Jethro, the father-in-law of Moses, was the first chief justice of this city who taught Moses how to judge disputes between the tribes for Moses was too weary to deal with them all.[319]

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319. Exodus, 18 : 14 26.

There are two names for that chief court each derived from the name of the chief of this tribe. One is Yathrib from the name 'Yethro',[320] and the other is 'Madinah' being a chief's court or the judgment hall. The name stated in the holy Qur'an as Shuaib is in the Bible 'Hobab'.[321] The city of Madinah is not a supposed city south East of Sinai, it is 'Modinah' an old city mentioned by Ptolemy the ancient historian. The Modinah of Ptolemy is the Madinah of Arabiah (I have discussed this point in this book under the heading 'prophecies of Moses). The writer of the Bible at this point exaggerated very much. The exact Exodus of the Israelites is not known. So Madinah is that judgement hall where the righteous judge did justice. Wrongly read by the Egyptologists 'Mati' surely it is Madinah.

29. The lock of Horus

The lock not of iron but of hair. The beauty of the locks of hair of our holy Prophet is chanted by Solomon in his Songs : "His head is as the most fine gold, his locks are bushy and black as a raven." [322] "Thou hast doves' eyes within thy locks ... Thy temples are like a piece of a pomegranate within thy locks." [323]

His dusky hair, like silver night.
Elbowing the gloom of twilight.

The Prophet's hair was curly, and did not hang straight down, it was bushy but not too bushy. It is frequently stated to have reached the lobes of his ears. His hair was black. In his

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320. There are many meaningless forms of the 'Jethro' (Ithro, Yethro, Jether). Writes T K. Cheyne : "The futile attempts of the ancients to reconcile the discrepencies of the documents requires too elaborate consideration. (T K. Cheyne's Ency Bib, : Jethro.

321. Number, 10 : 29 ; Judges, 4 : 11.

322. The Solomon's Song, 5 : 11

323. Ibid., 4 : 1-3).

beard and his locks there were only 17 grey hairs and never more than that.[324] Just as pictured in the 'Book of the Dead' so were Our Prophet's hair locks. But what do these locks of hair mean in figurative language? They are a vow to live a chaste, pure and virtuous life, positively to abstain from wine and liquor of any kind and to refrain from worldly pleasures.[325]

30. Horus in the form of hawk or an Eagle

It is stated Horus is a Golden Headed hawk (compare it with Solomon's Song, 5 : 11) and Horus set himself over Sut (Satan) in the form of a hawk, [326] and killed him, as is prophesied by the Bible. "It shall bruise thy head",[327] that is, the god of p ace shall bruise the head of the serpent (Satan) but the Satan shall bruise evilman's heel. Truly our holy Prophet said: "My Satan is Satan no more." Quite contrary to this, it is recorded in the Gospel that Satan was forty days with Jesus and tempted him ; [329] he did not bruise his head, but, on the other hand, Satan entered into Judas. [330] and Peter [331] and gave power to his enemies to crucify Jesus.

31. Horus in the form of a bird

The hawk or Eagle represents Horus, and crow is a symbol of Sut [332] (see no. 30).

32. 'Horus as Har-Machus', meaning *double Axe* or Hammer (See no. 6)

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324. Pen portrait of our holy Prophet is given in Bukhari, Muslim, Shamail Tirmizi, and Musnad ibn Hanbal.

325. Numbers, 6 : i-5.

326. *Primordial Man*, p. 75.

327. Gen., 3 : 15.

328. Rom., 16 : 20 Reve., 12 : 8,9.

329. Mark, I : 12,13.

330. Luk , 22 : 3.

331. Matt., 16 : 23.

332. *Primordial Man*, p. 52,

33. Horus at twelve years of his age (see no. 2 and 28)

34. Horus at thirty years of his age. (See No. 28)

35. Horus as a mummied one (See No. 15)

36. 'Horus as one of the great spirits'. This is in the 'Book of the Dead'. [333]

He is the living soul of *Ra* (the sun in heaven). He is the only one of the great spirits born of the mother 'Seven great spirits,' are identical with seven great prophets who prophesied about his coming.

37. I am chaining Sut (Satan)[334]

Sut or satan was chained in the under-world. It is a fact that he was chained in Arabia, i.e. the whole country of Arabia was purified from idol worhip, liquor, and other evils. A unique fact which never occurred elsewhere in the whole history of mankind.

38. The great mother suckling Horus

These words are very significant, in Egyptology the mother's name is 'Kat' and is always associated with 'Isis'. Makkah in Arabic mean's the breast of mother. Makkah is the mother of all nations also the mother of the holy Prophet, she who suckled him soon after his birth. By Makkan revelation we designate that revelation which was revealed at Makkah. This birth is a second or spiritual birth signifyingthat the Holy Ghost came upon him, in other words a birth from God. Islam, or the revelation from God, was ill-treated by Sut (enemies). Thus it is figured by the great scorpion, who kept Isis and Horus, i.e. the mother and the child, prisoners in a house, but by the help of Jibrael, that is in Egyptology Thoth, she escaped with the child, according to the Egyptian Text. As already explained Makkah in the first place represents Islam, which gave birth to our holy Prophet. In the beginning Islam

333. *Book of the Dead*, Ch. 78.

334. Ibid., Plate No. V.

and her child, i.e. the Prophet of Islam, were persecuted by the scorpion or enemies of Islam, but, after that, by the help of Jibrael Islam and the Prophet of Islam both escaped in the phraseology of Egyptology.

39. Horns as one of the seven great spirits

The seven stars of heaven point to the pole-star, and this pole-star is a fixed point in the heaven, which give true guidance to the wayfarers. This is corroborated by the Holy Qur'an : "And by the Star they find the right way." [335] As there are seven stars in the sky guiding to the right way, so there are seven *Rishis* or prophets, who guide every seeker after truth to the spiritual pole-star of everlasting position in the spiritual heaven, i e., Muhammad, the last of the prophets. Those seven great prophets are Noah, Abraham (Brahma), Moses, David Buddha, Solomon, and Jesus. All these clearly prophesied the coming of our holy Prophet.

40. Horus the Pole-Star

In all mythologies the pole-star is an emblem of stability, a seat and throne of power. It was called Anup or Horus in ancient Egypt, Sydek in Phoenician, 'An' in Babylonia, *Ame-No-Foko-Tachi-Kami* by the Japanese. Quite parallel with this Egyptian myth, it is written in the Rigveda that "*vishai karman* resides in the highest North beyond the seven Rishis."[336] Horus of Egypt and *vishai karman* i.e. Aditya (the sun) are analogous names. *Vishai karman* is Aditya, i.e. the sun [337] This *vishai karman* is said in the Rigveda to have sacrificed himself completely for the Almighty God, and it is stated in the Holy Qur'an : "Say ! my prayer and my sacrifice and my life and my death are surely for Allah the Lord of the

335. The Qur'an, XVI : 16. وبالنجم هم يهتدون

336. Rigveda, X : 82.2

337. Nirukt, 10 : 26

worlds. No associate has He, And this am I commanded, and I am first of those who submit."[338], "I am first of those who submit", its parallel in the Rigveda is "prathmach-had vram, "The first worshipper or adorer or first who submits."[339] Every one of us knows that the pole-star is in the highest sky in the North. The seven *Rishis* or Great Bear point to the Pole-Star. In all mystical deities the pole-Star is a symbol of stability, (its name in Sanskrit is *Dhruv* i.e. fixed and stable) a seat and throne of power, i.e. the highest god (god being a word of dignity and honour). It signifies 'Horus' and Horus is a prototype of the sun or, more exactly, "the coming sun", that is the holy Prophet of Islam as I have mentioned before. But the pole-star is an emblem of stability, as being the star which never sets. The other stars change their position and set, but the pole-star is always in its fixed position or above the Northern horizon. This aspect is a token of our holy Prophet's prophethood, that will never change, never lose a particle, forever and ever stable and firm like the pole-star. Its other name in Egyptology is *Anup* a common word in Sanskrit and Egyptology that means a tree near water; you may call it evergreen. This is a vast subject and a book could be written on it. The whole chapter 53 of the Qur'an contains the subject matter or is an epitome of it. Here I point out only the first verse of that chapter: "By the Star when it came down[340] (from the hill according to Egyptology, or after ascension according to some of the Muslims)[341] By the star is meant our holy Prophet, who descended from the hill and brought a message for the whole of humanity. (In the phraseology of the Freemasons, pole-star is

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قل ان صلاتی ونسکی ومحیای ومماتی لله رب العالمین ...... وانا اول المسلمین

338. The Qur'an, Vi : 163, 164.

339. Rigveda, X : 81.1.

340. The Qur'an, LIII:1 والنجم اذاهوی

341. Ibid. Commentary of Imam Jafar on it.

a type of the eternal, because, apparently, it never change with time. It was the earliest symbol of supreme intelligence, which gave law in heaven, a standpoint in the heavens for the mind of man to rest on at the centre to the circumfrence, a point within a circle from which you could not err.[342] The eye on the mount or the point within the centre of the circle was a type of 'Anup', and the earliest law in heaven was given on the mount, because the mount was an image of the pole, and 'Anup' administered the law as the judge The words of the Holy Qur'an are : "Your companion does not err, nor does he deviate .... nor does he speāk out of desire. It is naught but revelation that is revealed."[343] and following verses. The Pole-star was a type of the Eternal (or the Holy Prophet on that occasion was in a state of tension "He drew nigh and nearer yet, till he was at a measure of two bows length or even nearer. And He revealed : "And he was in the uppermost horizon, i.e resembling the pole-star and measure of the bow, indicated closeness.

The summary of all this is :

The pole-star is a symbol of 'Horus' or our Holy Prophet, he being God's slave or liberated from all other servitude. His ascension or drawing near to God means his receiving revelation or law. And it was on the mount Hira, that he obtained his first revelation.

41. Horus became Chief of the land

The inheritance of the earth was now given to 'Horus'. He wears the double diadem as being ruler of the double earth ; he now holds sway over the two earths as well as being unite of both horizons. His house is at the junction of the two earths.[344] There is need for comment on this. Prior to our Holy

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342. *Primordial Man*, p. 202

343. The Qur'an, LIII : 2-4

344. *Primordial, Man*, p. 161

Prophet, there were two earths, North and South or East and West. Prophets were raised in every nation, either in the East or in the West. But our Holy Prophet is the ruler of the double earth, his house is for the East and the West or for the West and the East, hence he is the centre, the uniter of both horizons.

42. Battle between 'Horus' and 'Sut'

There was a battle between Horus and Sut (Satan). Sut changed himself into the form of serpent, Horus raised his staff to kill him. Sut entered into a hole. So Horus with his staff watched over the hole. It is a fact of history that, before the raising of our Holy Prophet to prophethood Sut was the ruler over Arabia. When the Holy prophet was raised the serpent (Satan) entered into the hole. Now the staff (the Qur'an) is watching over the hole, where there is the Qur'an, Satan is in the hole.

43. Horus had two mothers

One Isis the virgin or faultless, that is the literal meaning of *Āmina*, the mother of our Holy Prophet. The second mother of our Prophet was *Halima*, who nursed our holy Prophet. Allegorically, the Prophet Muhammad in the first place was ths son of Ámina, i.e. faultlessness, suckled by *Halima*, i.e. Clemency.

44. The followers of 'Horus'

It is written that the followers of Horus invaded the country, conquered the natives, settled down there, and built up the great dynastic civilization which we call Egypt. (*Primordial Man*, p. 63). Again, this prophecy was fulfilled word by word in the person of the followers of Muhammad. This is the wonderful living miracle of Muhammad and his followers. I hope that Egypt will again be built up as a great civilization.

45. 'Horus' is resurrection and life

It is in Egyptology 'Ptah-saker-Ausar', that is, 'True god of resurrection'. The silent sufferer, the cuffined one, was the deity, who opened up the nether world for the resurrection in the earlier solar myths (Ibid., 404). In these quotations repeatedly the words god and deity are used, but it must be noted that these words are only for dignity and majesty. There is no doubt that in later days the Egyptians became idolators, but at the beginning of this civilization they were monotheists. Albert Churchward writes: "These ancient people, at the time of their Eschatology, never worshipped animals or birds or serpents at all, and it is a great mistake to think so". (p. 401). So 'Horus' is the resurrection or god of resurrection, and this signifies that the Arabs and the Egyptians before the holy Prophet were dead. They had no life in them. The holy Prophet gave them life or, in the terminology of the Bible and the Qur'an : He raised the dead by the command of God, reciting the revelation of God on them. They were spiritually dead, hence he raised them spiritually.

46. 'Horus' as 'prince of peace'

A literal translation of the word 'Muslim'.

47. 'Horus' as the lion

The lion is a symbol of justice and courage. The meaning of justice that Islam and the Prophet of Islam manifested is not to be found in any other religion, nation or state of the world. Justice demands the unity of the human race. There are different laws all over the world, and law. is subject to change. Justice is stable and permanent for ever. The United States' law is for the Americans, British law is for Britishers, whereas the Islamic law is universal and humanistic,

beyond the limitation of any race, colour, or geographical boundary. An example of Christian law may be appraised from : "But I say unto you, that whosoever shall say, Thou fool, shall be in danger of hell fire."[345] Here the judge overestimates the crime. A certain fellow called another person fool in public. The latter sued the former. The judge fined him $10. The man paid the fine and asked the judge for a copy of the decree. Judge asked him : "Why ? You have already confessed. He replied : I want that for appealing in the high court go that the high court may also know that he is a fool."

In the Old Testament there is no justice between Israelite and non-Israelite. In Hindu Law there is no justice between Brahman and non-Brahman. But in this world you will find justice in Islam and in the decrees of the Prophet of Islam. The secondary meaning of the word lion is courage. And it is said in the Holy Qur'an about the opponents of the holy Prophet: "As they were frightened asses. Fleeing from a lion." [346]

48. 'Horus' as divine healer

The holy Prophet's book (Qur'an) is described as : "A healing for what is in the breasts", and, "Say : It is for those who believe a guidance and a healing."[347] Here the Qur'an is called a healing because it was a remedy for the spiritual diseases which prevailed in the world. It is the book which proved itself to be a healing, because it found a nation effect with the worse possible spiritual and moral diseases and within less than

345. Matt., 5 : 22

346. The Qur'an, LXXIV : 50,51. كا نهم حمرمستنفره فرت من قسوره

347. Ibid., x : 57. يا يها لناس قد جاء تكم .... فى الصدور

Ibid., XLI : 44 قل هوللذين آمنوا هدى و شفاء

a quarter of a century cleansed a whole country and a whole nation of all those diseases. Its healing effect, however, has not been limited to Arabia, and today there is no people on the surface of the earth that does not bear witness to the great healing power of the Qur'an, which is so far-reaching in its effect that non-Muslims have benefited equally with Muslims.

49. 'Horus' as Baptizer'

'Horus' as Baptizer with fire (in the tank of flame.) It is clear that Christian baptism is of water, but the holy Prophet's baptism was of battle, i.e. of fire. It was a burning sacrifice of their lives which the companions of the holy Prophet gave.

50. 'Horus' with the 'Tat'

It is wrong that 'Tat' means cross ; it is the last letter of the alphabet. Hence it indicates the last prophet.

51. 'Horus' was with his Mother for 12 years

The holy Prophet's first mother was 'Makkah' or after being favoured by prophethood his stay at Makkah was of 12 years.

52. 'Horus' as child of the virgin

No man can prove by reason that a particular child is of a virgin and no one can be sure that the child is of a virgin save the mother. But every one can realize that Arabia was a virgin land, prior to our holy Prophet no prophet had been raised in Arabia. Hence it was a virgin land which brought forth such an exalted man.

53. 'Horus' carried off by Satan

It is an interpolation or invention of the Christian missionaries that 'Horus' was carried off by Satan to a mountain. It is mentioned above that 'Horus' crushed the head of 'Sut' (Satan). So did Muhammad.

54. Horus exalted his Lord God in every place

Surely so did Muhammad. Jesus did not know even the name of his God (see our discussion on the name Jehovah).

55. Horus as the Lily

This is in the Prophecy of Buddha relating to our holy Prophet. The Lily (lotus) is a symbol of faultlessness. So our holy Prophet was pure and chaste as the lily (see comprehensive remarks on it in mystic syllables of Buddhism).

56. Horus came to fulfil the law

It is Islam and the Prophet of Islam that fulfil the law. The Christians abolished and abrogated the law, and are 'Antinomian'.

57. Horus entering the mount

"Horus entering the Mount at sunset to hold converse with his Lord.' Remember Muhammad on mount Hira.

58. Horus of the triangle

It is in the revelation of our holy Prophet that Almighty God has three foremost attributes. The Evolver (Rab) the Beneficent (Al-Rahman) the Merciful (Al-Rahim). These three attributes are the sole cause of creation.

59. Horus as a good shepherd with the crook upon his shoulder

Jesus never was a shepherd. He was a carpenter. Surely it was Muhammad who was the shepherd. In figurative language he loved his companions. He never said unto any of them, "Satan get thee behind me."[348] Out of only twelve chosen desciples there were two addressed as Satan, for Peter denied Christ three times, Judas sold the master for 30 dimes.[349] The

348. Matt., 16 : 23 Mark, 8 : 33 ; 2 John, 6 : 70.

349. Luke, 22 : 3 ; John, 13 : 2,27. Matt., 14 : 25,26.

companions of Muhammad loved their Master more than their own lives.

60. Horus walking over the water

Our holy Prophet never claimed such magical arts. He walked with God all his life long and never slipped, water signifies the divine plans and this is the real meaning of walking over the water; and he made his disciples to follow him in the same manner.

The Compendium

The epitome of all this ancient Egyptian ideography is: The great pyramid was built in Egypt as a monument and lasting memorial of that early religion which flourished (6000–7000 years ago) by Divine inspiration on true scientific laws and knowledge of the laws of the universe. Indeed we may ever now look at the great Pyramid which surpasses all others that have ever been built. The ancient secrets are depicted on stones symbolically, and may be read by those who have been initiated into the secret mystries of religion. In the 'Book of the Dead' and in the signs of the Pyramid there are brief but illuminating facts concerning the coming World-teacher's life. These signs need not tell his name; it is 'Horus' the great sun, the shining sun, and need not to be proved by logic. These silent symbols are radiating the beauty of his personality. Swastika, Gammadion, four gammas and the fylfot are synonyms that mean:

The days of intense darkness shall pass away.
A light-giving sun will shine on the way.

1 In the centre of the Swastika there shines a name 'Horus' that signifies the great sun. Horus is circumcised and drops of blood are falling. But what is this circumcision? Metaphorically it means purifying spiritually. As you see, the sun never departs

from law but obey the law of his Lord submissively, so also the coming one will be circumcised physically and spiritually. The word 'circumcised is often used to mean the monotheist in distinction from polytheist.

2. Twelve years of his life (after prophethood) will pass amidst scorpians.

3. He is the ever-growing young ear of corn amidst the mighty sharp-pointed thorns.

4. He is in tears, and his tears bring down the sky in tears, so the result will be rejoicing, according to the saying : They who sow in tears will reap in joy. It will be a guidance for the whole of mankind which has stood in darkness for hundred of years.

5. He is the 'great chief of the hammer' who will break all the barriers and rocks, and level the mountains that were dividing the kingdom of God.

6. 'He is the silent sufferer'. He never cursed his enemies (even nor an innocent tree). Nay, more than that, he ever prayed for them.

7. 'Prince of eternity'. As the sun never sets over this earth, so there will be no end of his prophethood.

8. 'He is the emerald jewel' i.e. eradicater of sins. And encourager with sublime manners.

9. ' Lord of the heart'. He is a great forgiver. Nay, more than that, he is a cable tow-rope to lift the fallen nation.

10. ' He had two mothers'. Many have two mothers. But he had one of the two mothers ' Āmina ' (the faultless) and the other ' Halima ' (clement) who nursed him with clemency and exalted manners. For these two mothers are also allegorical mothers.

11. A water-god. Possessor of the Al-Kauthar (reservoir of abundance). The Qur'an is a great reservoir of all the water of revelation revealed anywhere on this earth.

12. 'The red god of justice'. He is the lion not the sheep of the Nazarite. He is an Eagle not the dove of Bethlehem but the powerful, the wise.

13. He chained satan in the underworld.

14. He is the seven great seers' desire, who prophesied him.

15. He is the Pole-star of stability.

16. He will wear double diadem. Being an orphan in the midst of powerful enemies he established a kingdom and was crowned as a great prophet.

17. His followers conquered and became founders of a new civilization.

18. Lord of resurrection. One who raised the whole nation (not only a few as did Jesus).

19. Prince of peace. He founded and laid down the religion of peace (Islam) on this earth.

20. Baptizer with fire. (With battle) not with water.

21. Walker over the water. Water signifies law. So it was law of God that holy Prophet walked on it fearlessly and his companions also walked on that water and followed him.

22. He is the lord of the double horizon. Not the shepherd of the lost tribes of Israelite only.

23. His revelation (the Qur'an) is a strong roaring stream. No one shall touch it with impure hands ! It is not the stream of Jordan falling into the Dead Sea and subject to addition and withdrawal, for ever and ever.

24. Bringer of well-being (Swastika) for the world. His religion's name is Al-Islam (perfect peace).

25. He is a fishman. Jonah was a fishman came out of the fish after 3 days, similarly Muhammad came out from the mount cave on Hira after three days.

26. His locks of hair reach the lobes of his ears and his locks are black as a raven verified by Solomon[351]. The pen-picture of our holy Prophet and beloved of Solomon, 27—60. Please recall all the attributes of 'Horus' and you will realizs that these are the charms and beauties of our holy Prophet (peace be on him).

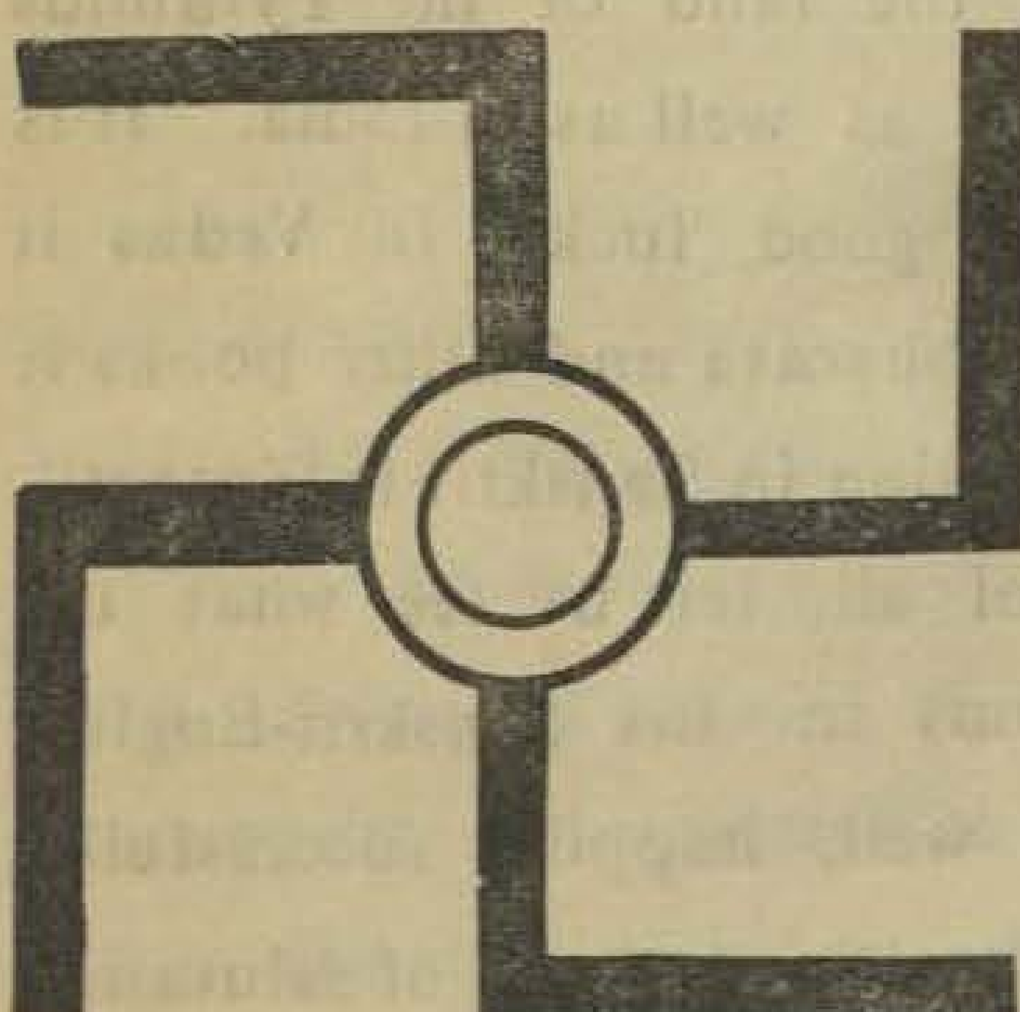
'SWASTIKA' IN HINDU SCRIPTURES

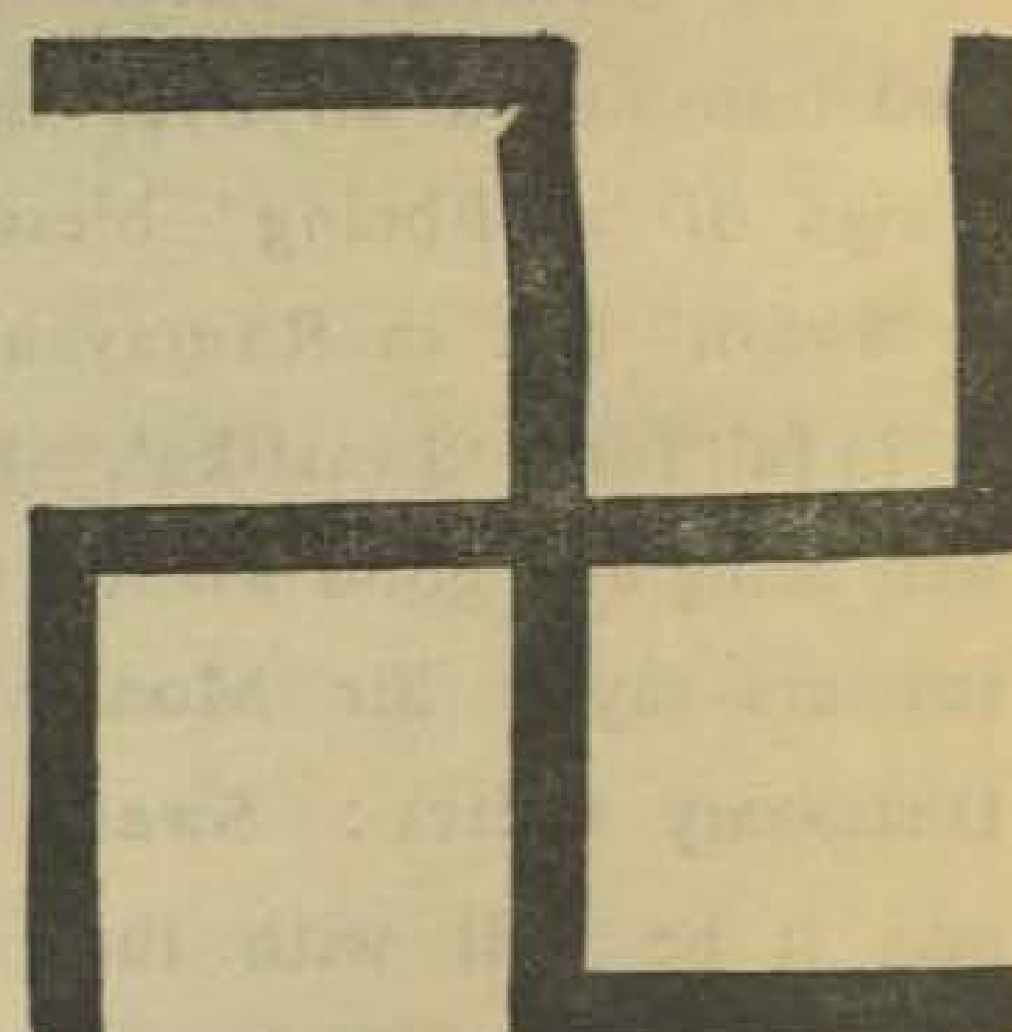
The 'Swastika' out burst from the land of the Pyramids and transported all over the world as well as in India. It is a sign of 'well-being' blessing and good luck. In Vedas it is 'Swasti' but in Ramayana, Mahabharata and other books it is in full form 'Swastika'. Its formation in Sanskrit is 'Sutasti', well-being and good wishes. First of all, let us see what the scholars say: Sir Monier Williams in his Sanskrit-English Dictionary writes: Swasti means well, happily, successfully, may it be well with thee, hail, health, a term of salutation (Swastika-Assalamu 'alaika.' i e. 'peace be on you.' A. Haque) especially in the beginning of letters or of sanction or approbation (as we say sallamna). 'Swasti-kara' name of a man 'Swasti karman' causing of well-fare and success. 'Swastikar' the bard who cries 'swasti' (Ramayana). Especially a kind of mystical cross, with the extremities of the four arms bent round in the opposit direction. The majority of scholars regard it as a solar symbol;

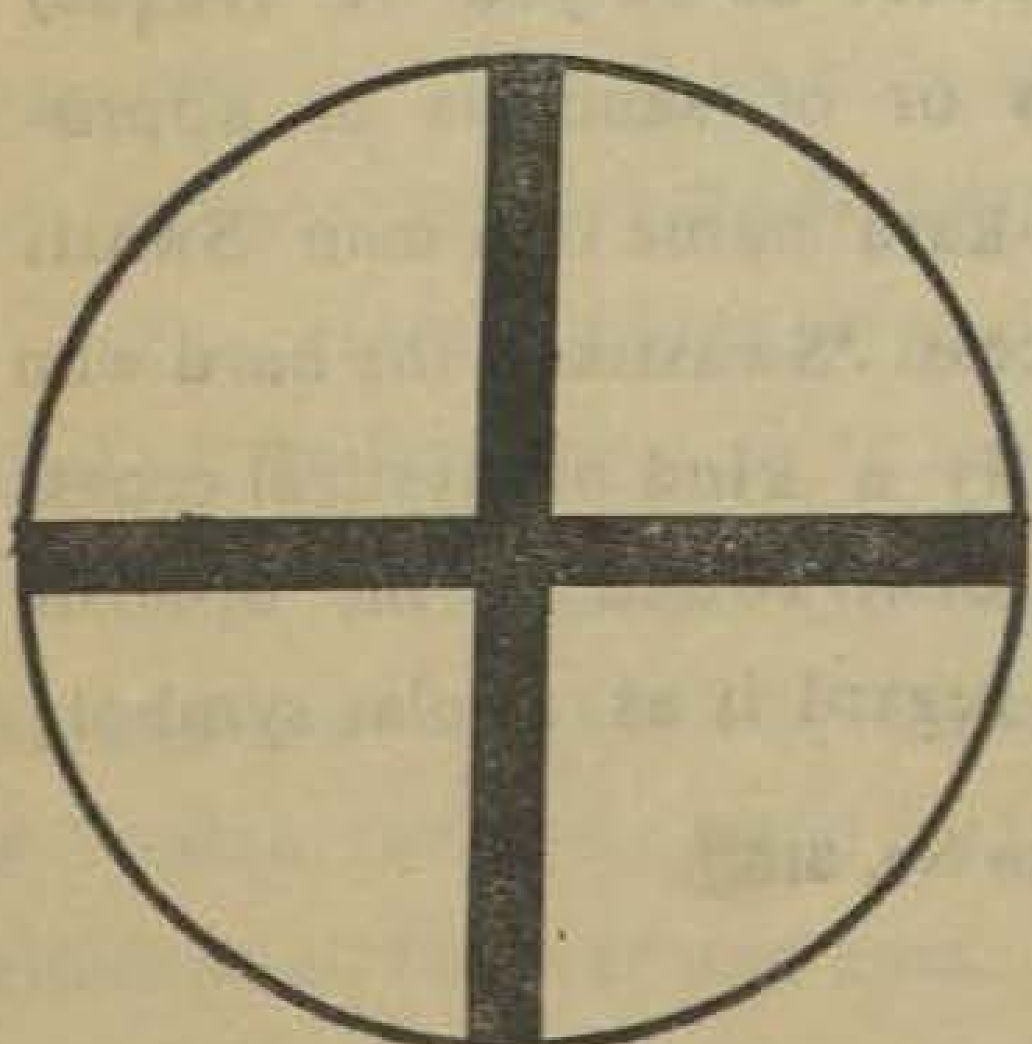
350. The Qur'an, LVI : 79 (see footnote No. 315.)

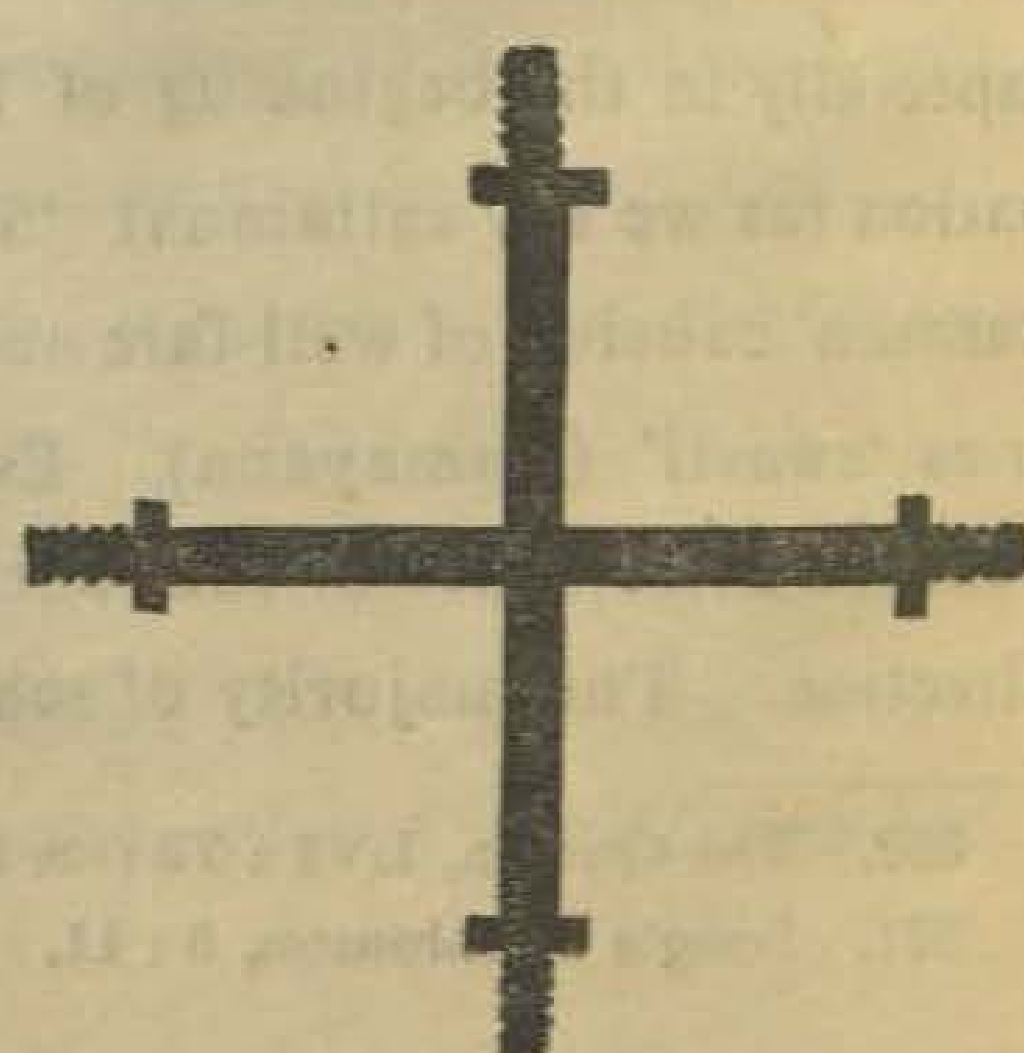
351. Song's of Solomon, 5 : 11.

that is, as representing a curtailed form of the wheel of the Vishnu, consisting of four spokes crossing each other at right angles with short fragments of the periphery of the circle at the end of each spoke turning round in one direction to denote the course of the sun. Amongst the Jains (a sect of Hindus) it is one of 24 auspicious marks and is the emblem of the seventh arhant of the present Avsarpini (a promised reformer). The crossing of the arms or hands on the breast (Mahabharata), The meeting of four roads. A particular mode of sitting practised by Yogis (in which the toes are placed in the hollow of the knees) Svasti Atreya name of an ancient sage author of the Rigveda, ch. 50, 51.









Swasti in the Vedas

The Vedas are believed generally the high authority in most of the Hindu sects. And Rigveda is, as the story goes, engender of the other three Vedas. There are many 'Swasti' mantras in the Veda, I prefer to refer only to those passages which are considered by friends and foes, Orientalists and Hindu pundits ambiguous and obscure. By the grace of God I will disclose the mystries and secrets.

A Virgin's Son unto whom God gave him a new life

It is in the Rigveda : "Lord of bay steeds, thou brought from the ant-hill the unwedded damsel's (virgin's) son, whom ants were eating. The blind saw clearly, as he grasped the serpent, he rose and broke up the jar ; his joints again united.[352] Lord of bay steeds is Indra or surya the sun having red rays, we may say the Almighty God as the metaphor allows us. Brought from the ant-hill, in Sanskrit it is termites.

Word's Analogy

1. Lord of the bay steeds : Bay steeds are red horses metaphorically red rays, that is : lord of the red rays i.e. Surya (The Sun). It is red god in Egyptology.

2. Brought from the ant hill : In Sanskrit it is termites or big termites, allegorically worst of the men are the termites trait.

3. Virgin's Son : Virgin means (*a*) Untilled and unproductive (land), (*b*) sinless whether married or unwedded, (*c*) Scholars who don't sell their knowledge at the price of worldly gain and keep their knowledge pure.

4. The blind : Who is in intense darkness, forced by his enemies, groping and wandering seeking the way out.

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352. Rigveda, IV : 19 : 9.

5. Serpent : Is an enemy, who was at last grasped.

6. The jar was broken i.e. he became free.

7. His joints again united : His joints are his comrades.

It is said in this passage : The red god or Almighty God came to rescue the oppressed one trapped by his enemy, groping in the darkness not knowing the way out, when his enemy had snared him, he got free and his companions again united.

Now this passage of the Veda has seven parallel points with the narration of Egyptology : 1. In Egyptology it is 'Red God' and in Veda it is the Lord of the bay steeds or red rays i.e. Almighty God Who did justice, brought out the sinless and oppressed one from the trap of enemies, he broke up the gaol and got free and his companions reunited. A marvellous portent therein is : That the subject matter of the Veda's passage and abstract of the Egypto description is again paraphrased in the Holy Qur'an : "By the hours when sun shines brightly. And by the night when it is stillest. Thy Lord has not forsaken thee, nor doth He hate thee. And surely the later state will be better for thee than the former. And verily thy Lord will give unto thee so that thou wilt be well pleased. Did He not find thee an orphan and protect thee? Did He not find thee groping so He showed the way. Did He not find thee destitute and enrich thee. Therefore the orphan oppress not. And him who asks drive not away. And the favour of thy Lord be thy discourse."[353] The scorpions and termites were biting and stinging the holy Prophet that there was a pause in coming revelation. The words are of solace, God would never forsake thee. There is night and still dark-

353. The Qur'an, Ch. 93, والضحى والليل اذا سجى الخ

ness, but sun shines brightly and the latter state will be better for thee than the former.

There was in Egvptology Red god, in Veda it is sun the lord of bay or red horses i e. the rays, and in the Holy Qur'an it is also sun when it brightens more. In Egyptology he had on his eye shadow of a bush, in Veda it is the blindness cast on him by his enemies, he was groping in the dark. So Almighty God brought him out from the ant-hill of termites and scorpions and gave to him all that he pleased.

A wonderful prophecy for the times to come

This passage of the Veda and figures of Egyptology as well as the verses of the Qur'an have a deeper significance. It is a wonderful prophecy for the new world or materialistic nations of the West who have lost all sense of the highest values of life. This prophecy is of all the great prophets of the world. The big scorpion, the serpent of 600 feet, of the Egyptology, bulky termites, Tiamat and Ahi, a great serpent of the Vedas, Behemot, Leviathan of the Bible, Tiamat of Babylonia, Dajjal of the Muslim tradition are synonyms in their senses. So this monster of the sea has appeared. Being a termite, scorpion, serpent, monster, Behemoth, Leviathan, and Ass of the Dajjal are its traits. And its head will be crushed by the Paraclete or the true followers of the Paraclete by cogent reasons and conclusive proofs, with which the Holy Qur'an is equiped through revelation. I cannot discuss this subject here in detail, it will be dealt in the prophecies of Job.

An ardent desire of a Vedic sage

It is in the Rigveda: Surya (the sun) the sage, as if unwedded, with a spouse, in battle loving spirit moveth over the foes. May he, self excellent, grant us a sheltering home, a house that wards the fierce heat off on every side. (Rigveda, 5 : 44.7).

1. An absolutely obscure passage, says the commentator. The difficulties are : 'Sun the sage'. The question is whether it is sun god or sage ?

2. It is said : He is 'unwedded' but has with him 'Spouse'.

3. In battle-loving spirit, quite contrary to the spirit of a sage.

4. Moveth over the foe's for what purpose, sun or sage ?

5. May he self excellent, Unwedded with a spouse, battle-loving spirit, moveth over the foes without any positive object, in these executions no goodness at all.

6. 'Grant us a sheltering house'. If it is sun it won't give you sheltering home. If he is sage, he will advise you. I am not habitation Officer, please pray to him.

7. 'A house that wards the fierce heat off on every side'. A petition not suited to the sun's office. The superintendent will turn you with this note : there is only fierce heat that we may grant you. We have no air-conditioned house.

8. You may ask the sun god, that he may favour you with a house that may ward off intense cold, but you can't expect from Agni (fire god) to favour you with ice cream.

9. You may say this passage is a metaphor i.e. Sun is the name of Almighty God, and we pray to him to give us shelter, a good solution, but it does not correlate with the subject matter of the passage : there is sun sage, unwedded having with him a spouse, moves over his foes, so on and so forth.

10. However if any one insists on this, then the answer from His Mighty's secretary will be : We have favoured you with a brain and intellect, go and build home for yourself.

Rational interpretation of this passage

Listen from me the sensible rendering of this passage : (a) The sun sage is a sage not a gaseous body of the firmament.

(b) He is as if unwedded but has his spouse with him. A perfect Musli n in the days of fasting. (c) He is in battle loving spirit. This battle of him is with the self against vices, with the armies of evil, wickedness, iniquity and demoralization.

4. This battle wants hard parade, exercise to create will-power, discipline, control, a hard checking, therefore, he passeth the whole day in fierce heat on every side, without drinking and eating, he has a beautiful spouse with him, but all the day along he is as if unwedded, every sort of thirst quenching beverage he has, and there is no shortness of delicious aliments but he does not drink water nor eat, because his Lord God has forbidden him and he has firm faith that He sees him and he is in the presence of God all the day long.

5. He is making preparation to fight the armies of devil, and he moveth over his foes.

6. Grant us a sheltering home! He seeks refuge, a sanctuary, a protection from Satan and evil-doings.

7. A house that ward off fierce heat on every side?. That house is not of bricks or stones, that house is of perfect religion of Islam, whosoever entereth in it is safe. That is the Qur'an the endowment of it laid in the month of Ramadan, the month of fierce heat in every side (the very rendering of the word Ramadan).

8. In Egyptology the 'Horus' (the promised sun) in this very month fetter and bind the Sut and Sab (Satan) in chains. And that is the shelter and air-conditioned house which wards off the fierce heat of the hell in this world and in the life to come. So, my Hindu brothers, enter into this Swastika marked home and you will be saved. Do not err and bewilder that a Muslim invites you, it is your own holy sage of the Veda who solicits you to enter in this sheltering asylum of Islām.

A broad light to light the Aryans

"In thee, O bright as Mitra (sun), the Vasus (rays), seated the might of the Asuras (wise men) for they loved thy spirit. Thou didst drive the Dasyus (sons of darkness) from their home, O Agni (Light giving person) and broughtest forth broad light to light the Aryans.[354] Friends and foes both admit, that the Aryans drove away the natives of India from their homeland. They named them Dasyus, as robbers, thieves, and sons of darkness etc. and treated them as criminals. But this passage gives us a broad light on this critical question. It is evident that sons of darkness do not like the light. Naturally, they are enemies of light and wish to extinguish the light. Hence it is not blameworthy or unjust that the god of light drove them out from their home. Nay they themselves ran from their dark houses to put out the light and extinguish it. To understand the right rendering of this obscure passage read the following verse of the Holy Qur'an: "Their parable is the parable of one who kindleth fire, but when it had illuminated all around him, Allah took away their light and left them in darkness where they cannot see."[355] The passage of the Veda indicates: In thee, O bright as Mitra or sun, Rays (i.e. thy followers), seated around, as wisemen learning from thee because they love thy spirit. O Agni, kindler of the fire thou didst drive away the Dasyus (sons of darkness) from their homes. The kindler of the fire is the praisworthy Agni devta (The holy Prophet).[356] There was darkness all around. When he kindled the fire, it illumined all around him, thereupon the sons of darkness, confused and blinded, came out from their homes like moths, and raided the

354. Rig, VII: 5.6.
355. The Qur'an II: 17 مثلهم كمثل الذى استوقد نارا فلما اضائت احوله ذهب الله بنورهم وتركهم فى ظلمت لا يبصرون
356. Bukhari, 81: 26

fire, and burnt themselves. On the other hand there were good people who took advantage from that light. In reality, this broad light was to light the Aryans. The words of the Vedic sage were fulfilled by all means. We Muslims of India, 70,000,000 in number, are witnesses of the truth of that wonderful prophecy, and the writer of this book is one of them, inviting his brothers who are still groping in darkness. Praise be to Allah ! blessed are those who walk in the light.

A UNIQUE AND WONDERFUL PROPHECY THE MIDNIGHT SUN

It is stated in the Holy Qur'an, "Peace till the rising of the Dawn",[357] and in the Wisdom of the Veda : "Most wise is he who, forcing the doors of *Panis*, brought the brightening sun to us, he who feedeth many, The cheerful priest, men's friend and home companion through the still night's darkness ; he is made apparent."[358] In continuation, of the previously discussed passage of the Veda read this one. There is only one knot to be unravelled that is : "Who forced the doors of the *Panis* and brought the bright sun. Who are the *Panis ?* The *Panis*, like the *Dasyus*, are enemies of the Aryans, as is reiteratedly stated in the Rig Veda. It is also narrated many times that they stole the cows and concealed them in the mountains, and Indra with the help of the sun found them out and brought them back. *Nirukta*, a brief commentary on the Veda, says : The *Panis* are usurers but the Veda decrees that they should be burnt.[359] The passage is definitely obscure say the commentators. Now, hear the rational interpretation of this from me : The *Panis* are the *Bani's*[360] and they were Jewish tribes.

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357. The Qur'an, XCVII : 5 سلام هى حتى مطلع الفجر
358. Rigveda, VII : 9.2
359. Nirukt, 6.26
360. Bani Israel

They were usurers no doubt and they also believed that the revelation of God is the sole monoply of the Israelites. Now the true rendering of this passage is on this wise: "Most wise is he who forced and broke the doors of the Bani Israel and brought the sun to us (that is the holy Prophet), who bringeth the spiritual bread to all; he is the cheerful priest or good spiritual Guide, man's friend and the well-wisher of mankind, who in the still night's drakness made light apparent."

Now comes the question of 'the *Panis* stealing the cows'. Cow in the Veda is of various meanings; one of them is speech or revelation from God. Therefore, the *Panis* stealing the cows means: They concealed the truth and guidance of God, as is repeatedly stated in the Holy Qur'an. So the rationale of this passage is that it is a prophecy that the *Panis* or *Banis* had locked away and concealed the truth, but the most wise God broke down their doors and brought the sun of righteousness for the guidance of mankind. Just as the material sun prepares for us food and fruits, likwise the spiritual sun bringeth spiritual bread to all. He is well-wisher of the whole of mankind. A notable point of this is that this sun made its appearance at the time when the night was still and dark. This is expressed in the Vedic passage[361] as well as in the Holy Qur'an: "By the heaven and the Comer by night."[362] Compare this with the Vedic passage. The heaven is called upon to witness. The comer by night came and found the doors shut, he knocked then forced the doors. He came at the time when total darkness prevailed all over the world. The passage of the Veda indicates that he brought the brightest sun to us, as the verse of the Holy Qur'an

361. Rigveda, VII : 9 2.

362. The Qur'an, LXXXVI : 1 والسماء والطارق

elucidates : "And what will make thee know what the comer by night is ? The star of piercing brightness and all darkness will be dispelled before him.[363] The passage of the Veda is a witness from heaven that gives wisdom to world scholars of every religion that the most wise God sent His messenger at night when the doors of the *Panis* (or those who see only today and not tomorrow) were shut. He knocked and knocked, then forced the doors. He also came with a spiritual breakfast for the whole world. He was cheerful and a well-wisher of mankind. More than that, he never said he was God or the son of God. He said : I am your friend, I am your comrade. He came just at the time prophesied by the Veda, augured by Jesus in the parable of the ten virgins.[364] My dear friends, following any religion of the world, ponder over this and reflect on it. The Holy Prophet was an unlettered apostle of God, he never read the Vedas, nor had them, nor knew them. But the whole passage of the Veda was like a locked door, impossible to unlock without a genuine master-key and that key is in the Qur'an and there is no opener save the holy Prophet.[365] Read any translation of the Veda you like, you will come to know that this passage is obscure and ambiguous. In the light of the Qur'an you will find wisdom in it that, when intense darkness prevailed all over the nations of the world, a light-giving sun came and knocked at the doors of the sleeping world. It was the responsibility placed on him of reforming humanity, and he sought the help of God through prayer to Him, the most effective prayer being prayer in the night, when the world is asleep.

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363. The Qur'an, LXXXVI : 2-3 ما ادراک ماالطارق

364 Matthew, 25 : 1

365. Vidyarthi only an observer of it.

The Swasti passage in the Rig Veda

There are in the Rig Veda many Swasti passages. Of these, a few have been touched by me. Chapter 64 of the tenth Book of Rigveda has 17 passages in which our holy Prophet's attributes are described ; but I am so terribly pressed by shortness of time that it would be unjust to take up and then choke this lovely theme and thesis. However, I have offered here a few draughts of that life-giving panacea.

Concluding Words on Swastika

Here are some concluding words on the Swastika :

1. The Swastika is a sort of salutation and a prayer for peace. It is in Islamic phraseology, 'Assalamo alaika' as quoted above, and it signifies "Peace be on you."[366] 2. "Swasti kar is one who utters peace, and that is a perfect Muslim. 3. The Swastika is a symbol of the rotation of the sun, (designating Islam) peace for all quarters of the earth. It is not a religion of any particular nation or country. 4. It is a symbolic prophecy of the coming of the sun or the great sun of the spiritual sphere. 5. When a Muslim performs his prayer, he makes swastika's figure (peace) on his breast or heart i.e. I am the fountain of peace for all humanity. 6. When he finishes his prayer he says. Assalamo alai Kum-wa rahmat-al-Allah wa-bara Katohu swastika (peace and mercy and the Blessings of God for the right-hand world, and peace, mercy and blessings of God for the left-hand world. 7. My dear brethren, if you will kindly givean ear with full intelligence, you will realize that on every Muslim's lips when he meets another man is always swastika (peace be on you !) 8. When they get nearer, they embrace each other i.e. make swastika (peace) with their breasts and their hearts in the breasts saying

366. Monier Williams, *Sanskrit English Dictionary*.

salaman salama (I am peace to you and I am peace to you). 9. Islam is a shining semantic of swastika (peace), a Muslim's religion is Islam, i.e, peace; he is a Muslim (Peace-loving.); His God's name is Al-salam (the fountain of Peace). 10. What a Prince of Peace, he was, whose religion's summum bonum is "Peace with God and peace with men" 11. That was the genuine Swastika, the coming Shining Sun, prophesied by all the prophets of the world, who proclaimed 'All the Prophets of different nations are brothers." O Prophets, verily your religion is one religion.[367] 12. Whether it is an emblem of the sun, shining all over the world, or the salutation or greeting on the lips or written in the beginning of letters, as Sir Monier Williams writes in his dictionary, It is a token of four arms, denoting peace all over the world, certainly it is Islam and the Prophet of Islam, as I have proved by arguments. 13. The four arms of the Swastika meet at a centre or the central point in the triangle over the square of the pyramid (a unique wonder of the world) which denotes 'Horus' having 60 attributes in itself. Without the least doubt it is the Prophet of Islam. 14. Islam is an Inter-religions anthology, a hyphen connecting religions, a long bridge to meet all the Sages of the world, a thesaurus of all sacred scriptures, an ample junction where trains come from East, West North, and South and passengers from the four quarters of the earth meet together. There is a great Restaurant Hall and in it is a table, spread with rich food sent down from heaven at the request of Disciples and the prayer of Jesus himself. Here is a menu, Indian dishes full of Vedic *Dal Bhat*, seasoned with Swastika Yoghurt, Chinese Buddhi chicken roasted in Dhammapad fat, clean Meat for the Jews, seasoned with garlic and onions in

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367. The Qur'an, XXI. : 92 ان هذه امتكم امة واحده

368. All these dishes are allegorical bearing the sense of higher teachings of all the Scriptures.

369. The Qur'an, L : 34, 35. لهم مايشاؤن فيها ولدينا مزيد

olive oil, for Zoroastrians rice-pudding with cow's milk. There are dishes of Mush flavoured from the Ancient Egyptian Book of the Dead.[368] 'And there they have all that they desire' 'and more than that communion with God'[369] Enter into this Swastika Hall or Peace Lodge (that is Islam) at the magnificent Junction for all the travellers of this world. There is no restriction upon Brahman, Kshatri, Vaishya, Shudara, Israelite, non-Israelite, black or white, high cast or low cast. Never be said to any one, 'You dogs I have no bread for you'.[370]

All are cordially invited and pleasantly served,
And there is swastika, peace and blessing of God for all,
And a greeting of peace (assalamo alaikum) to all,
Peace with Almighty God, and peace with men, the religion of all the sages of the world and the religion of humanity.

370. Matt., 7 : 6 ; 15 : 27 ; Mar., 7 : 28.' Isai., 56 : 10 ; Phil., : 3 : 2.

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